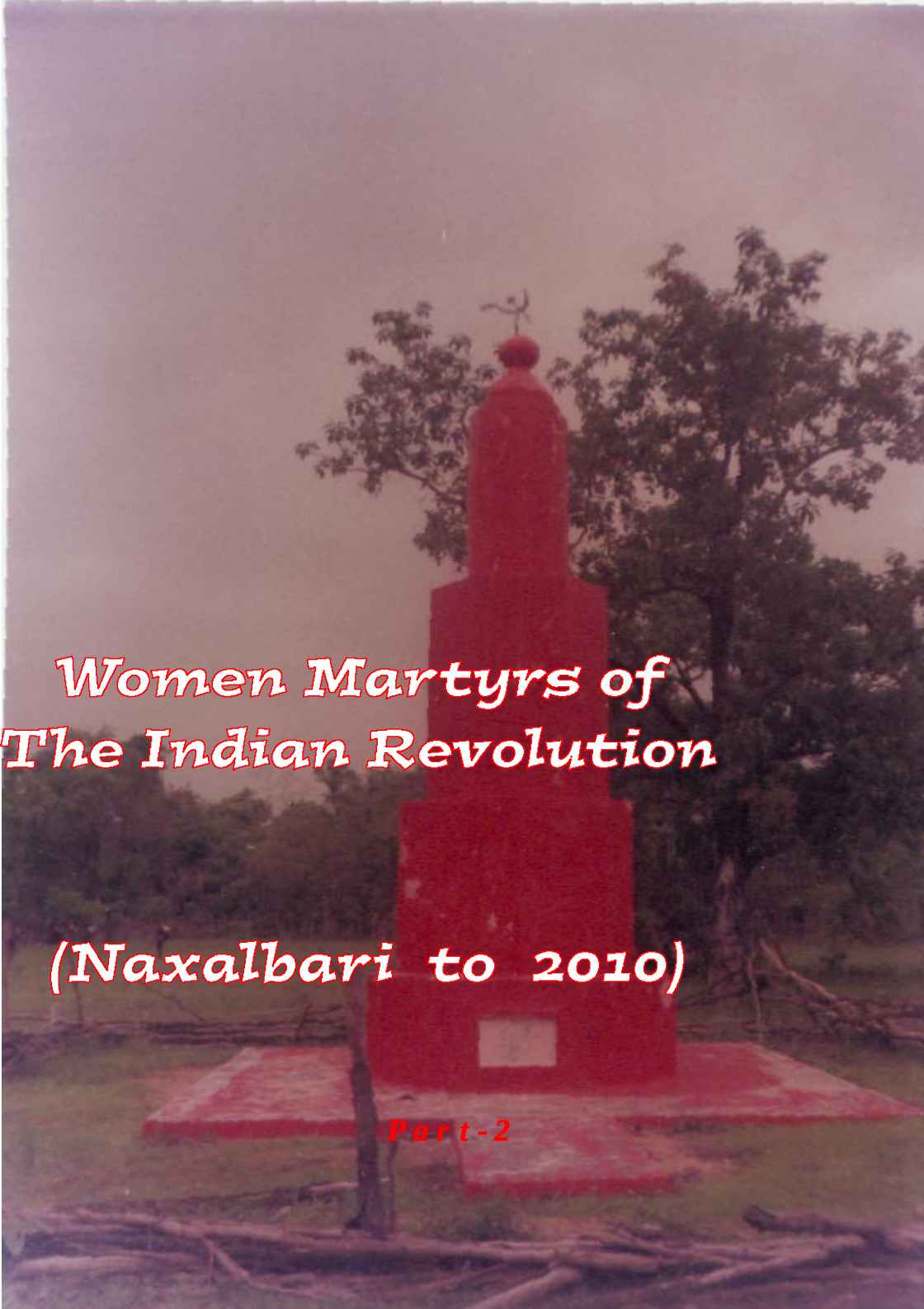

Women Martyrs of The Indian Revolution

(Naxalbari to 2010)

Part-2

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Let Us Realize the Dreams of the Great Martyrs

We are presenting here the poignant life histories of undaunted courageous and ever inspiring women who were martyred in the struggle for New Democratic Revolution (NDR) in India, since the historic Naxalbari armed peasant rebellion which burst forth like a 'Spring Thunder' in 1967. The great Naxalbari rebellion, the armed agrarian revolution itself was not an isolated phenomena and it had erupted in an international background of earth-shaking events. Particularly, it was inspired by the Great Debate against modern revisionism of Kruschev & Co. and Great Proletarian Cultural Revolution launched under the leadership of Mao in China. Naxalbari had broken the back of the modern revisionism, mainly that of CPI (M) and shown the real path of liberation for the oppressed masses of India.

The spring thunder of Naxalbari was a clarion call for the oppressed and exploited people of India. It showed them the path for liberation. It has been forty years since six peasant women, two children and a peasant had laid down their lives in Naxalbari while fighting for land and life with dignity – their liberation. Then onwards oppressed people of our country have begun to write a new history of their own through their own class struggle and with their own hands to reach their ultimate destiny which paves the way for the liberation of entire mankind from all clutches and prejudices of class society. This all-encompassing history is tremendously influencing all spheres of our society, the polity, economy, relations between different social classes and communities, family, culture, literature and ecology. The history of oppressed women is the real history of the dearest daughters of our beloved country which is an inseparable, vital component of the history of oppressed people. And no success in the revolutionary war or the final victory of the revolution is imaginable or possible without women. Hence, the need to study their history. These life histories are an inseparable part of this people's history.

In these long-drawn forty years, the Indian revolutionary communist movement had gone through many ups and downs and twists and turns.

After the setback of Naxalbari struggle, the CPI (ML) party split into many streams. MCC was the other revolutionary stream which stood by the slogan 'Naxalbari Ek Hi Raasta' (Naxalbari is the only Path) and built a revolutionary movement in some states. Of the many splinters of the

CPI (ML), CPI (ML) (People's War) and CPI (ML) (Party Unity) stood by Naxalbari politics and built revolutionary movements covering some states. These two parties merged in 1998 and formed the CPI (ML) [People's War]. Finally on September 21, 2004 the two main streams of revolutionary communists – the MCCI and the CPI (ML) [People's War] merged and formed the CPI (Maoist) and thus a strong single centre to lead the revolutionary movement finally emerged. In the 37 years of class struggle and people's war of these two main streams before the merger many comrades had laid down their precious lives for the victory of NDR in India. The villages, towns, soils, furrows of fields, collieries, woods and mountains, rivulets and rivers of vast India turned red with the warm blood of these thousands of immortal martyrs which included hundreds of women comrades. In the thorny and tortuous trajectory every success, experience and the unity of the party could be achieved only through their innumerable sacrifices. It is the base on which the party stands today and endeavors to advance the People's War. It is by paying homage to their glorious martyrdom that the unity was cemented. Now, the CPI (Maoist) is advancing in the path of protracted people's war and striving to develop guerilla war into mobile war and to develop People's Liberation Guerilla Army into People's Liberation Army with the aim of establishing Base Areas.

It is the duty of every communist to pay tribute to the memory of martyrs by continuing the unfulfilled tasks till the victory of communism. People are always inspired by the sacrifices of martyrs. So it becomes our bounden duty to propagate about their great qualities, which we have to emulate, their lives and their ideals, among the vast masses so that they are inspired to join the liberation struggle to carry forward and realize their lofty aims.

July 28 to August 3 is celebrated as Martyrs' Memorial Week to commemorate the martyrs and take a vow that we will follow their footsteps with renewed vigor and determination. We are using this occasion to give the readers a glimpse into the lives of women martyrs. It is really sad that we could not collect the life histories of all the martyred women comrades. CPI (Maoist) is leading a revolutionary movement which is spread over a vast area and that too it is concentrated in the most backward and remote pockets of India and is working under severe repressive conditions. So, one of the main reasons for the unavailability of their life histories is the fascist repression it is facing. We have made an effort to compile the whole list of women comrades martyred from Naxalbari to 2009. We are giving the available life histories and list of women comrades martyred in

this period as far as we could gather. The list is more or less complete but there are some more women comrades who were martyred during the state sponsored Salwa Judum, the counterrevolutionary and terrorist military campaign unleashed by the Chhattisgarh and central governments. We could not get in time their names and details. Some more women comrades also were killed recently in encounters with paramilitary and other armed forces in various parts of India whose details we could not obtain due to the war like situation prevailing in these areas as part of Operation Green Hunt. We would definitely try to overcome these shortcomings in the next edition. But meanwhile we thought it would be useful and inspiring to bring out as many life histories as possible on this solemn occasion when we commemorate our beloved martyrs.

Here we have compiled in two volumes the life histories of women revolutionaries who were martyred since Naxalbari to 2009 under the leadership of those streams of the Indian revolution which merged into the CPI (Maoist) in 2004. In the first volume we have included the life histories of women martyrs from Naxalbari to September 2004. In the second volume we have included the life histories of women martyrs from September 2004 to 2009, i.e., since the formation of CPI (Maoist). The life histories of women martyrs of CPI (Maoist) and some of those who were part of the genuine democratic and progressive movements have been recorded here.

When we look at the lives of these women martyrs many things strike us as extremely significant. The NDR in India is led by the working class and peasantry is its main ally. So the majority of the martyrs belong naturally to the peasantry. In the Srikakulam armed agrarian revolutionary struggle, which was the major armed struggle of the Naxalbari period, there were 17 women martyrs. The most prominent among them was Panchadi Nirmala who has inspired and is still inspiring generations of young women to join the revolution. Altogether the total number of that period will be in dozens. But after 1985 and especially in the 1990s and in the new millennium their numbers reached hundreds. And more than two hundred women comrades have laid their invaluable lives just in this past six years since the formation of the new party. The protracted people's war (PPW) doesn't advance along a smooth and straight path and its nature of momentum is always zigzag. So this reality is reflected in these life histories too. They represent the many ups and downs and successes and failures experienced by the revolutionary movement. The Indian ruling classes

have always used brutal force to suppress the revolutionary movement. They have launched many a suppression campaigns one after another and have deployed lakhs of police and paramilitary forces to crush the movement in the most heinous ways possible. The brutality of these forces is on par with the brutality of most suppressive forces in the world. No surprise, most of the women martyred in the movement died while fighting these forces. They died in real encounters and fake encounters, both of them illegal according to the existing constitution. Guerillas have been surrounded by the mercenary forces which are many times over and above their strength and have been fired upon without any warning or any effort to arrest them. While some died in face to face battles, some of the women guerillas were caught with injuries in different types of armed confrontations. Many of those who were caught with injuries were gang-raped, tortured and killed in cold blood. Many women revolutionaries were caught unarmed in villages and towns and killed in fake encounters. Many of them had been jailed and some died due to the tortures and the abysmal jail conditions.

It was not just the women guerillas who died at their hands. Many unarmed women activists of both over ground and underground mass organizations (peasant, worker, women, cultural, youth, student etc) have also been killed in cold blood either by the police, paramilitary or by vigilante gangs sponsored by the reactionary governments. Unarmed urban women activists who organized the working class, urban poor and various sections of urban people were caught, cruelly tortured and killed. There are both professional revolutionaries and part-time party activists among those who died.

Apart from these comrades, some comrades have died due to illness and in accidents (accidental fires, thunderbolt, snake bites, drowning etc). Some died during child birth. In one sense, these deaths are also caused due to the severe inhuman repressive conditions prevailing in the main struggle zones or states. People and revolutionaries are dying due to non-availability of medical facilities in those backward areas and the embargo imposed by the enemy. The fascist governments are putting restrictions even on sale of medicines in these areas and harassing the doctors who treat the revolutionaries, even killing them some times. A woman dying during child birth is due to the lack of any kind of pre-natal and ante-natal care in the backward rural areas even after more than six decades of “independence”. So, we can say most of these deaths are

also caused by the callousness of the ruling classes or manmade.

There are women of all age groups among these martyrs ranging from babies to women over 60 years of age. Some were mothers of children, some were pregnant and some had just given birth. Many teenage girls were killed too. Neither age nor their physical condition deterred the police from killing them.

As one goes through this book, one would find a wide spectrum of women belonging to oppressed classes, castes and sections among these martyrs. More than ninety percent of these martyrs belong to the most oppressed classes and oppressed castes from the rural areas. It comes as no surprise as New Democratic Revolution is waged in the vast rural tracts with the strategy of liberating villages as a part of area-wise seizure of power and surrounding the cities, ultimately liberating the whole country. So agrarian revolution is at the core of this revolution and naturally the women of oppressed classes and castes are the main revolutionary social force. Some women belonging to the working class and urban poor had also been martyred.

A considerable number of women belonging to the petty bourgeois classes and sections like students, intellectuals, employees have also been martyred. The specific feature to be remembered about these women martyrs coming from a petty bourgeois background is that they have realized that women's liberation in India or anywhere in the world is not possible without the liberation of the overwhelming majority of peasant or working women and so had joined the agrarian revolution. They left their homes, life styles and class baggage behind and completely integrated with the rural women populace, educating them and getting educated in class politics in turn. Comrades Snehalata, Kurnool Padma, Nyalakonda Rajitha, Parvati of Karnataka, Ellanki Aruna, Suguna (Mahboobnagar), Anuradha Ghandy, were some of the most popular and illustrious leaders from this genre. Anuradha was an ideological and political leader of the party and had developed to the level of CC. Rajitha was a state committee member. Padma, Suguna and Aruna were on their way to become state level leaders at the time of their killing and later would have developed as central level leaders. Rajitha, Aruna and Suguna were great military and political leaders of the movement and Padma was one of the best organizers the party had ever produced and was a political and ideological leader. She worked mainly in the urban areas amidst severe repressive conditions and is one of the main architects of the urban women's

movement in AP from 1989 to 1994. Anuradha was the in-charge of the Central Mahila sub-committee and comrades Padma and J. Savitri were members of AP Mahila Coordination committee. These were structures formed by the party to specially concentrate on developing revolutionary movement, to develop women comrades and tackle problems of patriarchy in the whole revolutionary camp. So one can calculate the loss the women's movement had suffered with their deaths. Both Padma and Savitri were killed by the brutal AP police. It is noteworthy that Anuradha and Padma had particularly strived to build friendly relations with other democratic and progressive women's organizations and individuals in the country.

Revolutionary women organizations were built in the villages of forest and plain areas and also urban areas and these organizations had mobilized thousands and lakhs of women in various struggles and political movements. Thousands of them are active participants in the People's War at various levels. These women organizations, the women leaders of these organizations and the party women organizers who are the motive force behind them have been specifically targeted by the ruling classes and many have been killed in fake encounters and massacres of people. Scores have been killed by the dozens of vigilante gangs sponsored by the armed forces in all the struggle areas, the most notorious of them being the Salwa Judum in Chhattisgarh and Sendra in Jharkhand.

On the other hand, when we look at some of the incidents we can gauge how the fascization of the armed forces and entire state has risen to unprecedented heights. It even looks as if the state is exceptionally cruel towards women. In the bizarre Manala covert killings three women comrades (along with another seven male comrades) were very cruelly tortured after they became unconscious from the sedatives mixed in their food and then killed them. The whole scene was so ghastly that people were terrified when they saw the mutilated, mauled bodies. In the Aguruguda encounter three women comrades were killed. In Sangidigundala, six women comrades were brutally gunned down. Out of them three were Chenchu adivasi young girls and the other three were also young women from a poor peasant background. In the Seshachalam Hills encounter also six women comrades were killed. This was also a covert operation. In the Daraboyinapenta encounter (in which the AP state committee secretary Com. Madhav was also killed) five women comrades had laid down their lives. In the Gunukuralla encounter, three women died fighting the police bravely. The notorious AP Greyhound commando

police did not spare even an old mother of four children. They tortured and killed Eswaramma in a fake encounter after she was arrested. The fake encounter of seven unarmed teenage girls at Sathrajpalle would go down in history as one of most cruel killings. The only crime these girls committed was trying to organize themselves into a women's organization to address their grievances as women.

Nayan's child in Naxalbari, Biddika Chandramma's six-month old baby in Srikakulam, Mounika, a 2-year old child in Nalgonda district, 3-Year old Beronica Titoya in Jharkhand, 10 year old Oyam Bujji in DK are just a few names of children who have lost their lives to the brutality of the police. In fact, their numbers would be more if we meticulously gather all the details about the repression in the struggle zones.Some women lost their lives for being family members of revolutionary activists or for giving them shelter. Haseena Begum and Niranjana of NT were killed for this. Avalam Lakshmi (DK) and Manthena Rajavva (NT), both old women lost their lives just because they resided in the movement areas and happened to cross the way of the armed forces.

The number of women dying at the hands of the various vigilante gangs sponsored by the state are also increasing. And these count as some of the most macabre killings ever. Belli Lalitha was a great singer who worked in the cultural movement for Separate Telangana. She was hacked to 17 pieces by the most notorious black gang of AP led by Nayeem and those pieces were thrown into various wells. The gruesome murder of Malati and Lakshmi in Bhitar Amada by NASUS would make one shudder. Badki Devi of Jharkhand was strangled to death by the reactionaries. All the women killed as part of Salwa Judum come under this category. The spiteful killing of Kumme and Chaithe in DK by killer gangs as part of Operation Green Hunt (OGH) in 2010 by raping them and hacking their necks indicate what is in store for women activists from such gangs. Their bodies were purposefully left naked. Some women comrades lost their lives at the hands of coverts (Santha of AP, Manala women martys of NT). Many coverts had been given targets by the police officials to kill the women leaders in particular.

In many incidents, the AP and DK police raped women comrades who were injured in encounters and then murdered them. This is the lowest level they can stoop to in bestiality. If this sounds horrible then when we hear about the atrocities the poor, adivasi women are subjected in DK, particularly during Salwa Judum (SJ), there would be no words to describe

the horror. The kind of hatred with which their breasts and private parts were attacked has perhaps never been witnessed in this scale in India in Maoist revolution. When we remember the fact that these adivasi women had to wage bitter struggles with their men to cover their breasts and private parts properly with cloth, we may perhaps understand why those parts are so particularly targeted. All along, ruling classes all over the world have always used rape and sexual violence on women as a weapon to suppress people's movements and SJ is an appalling continuation of that policy. Whether it is the DK adivasis or AP Chenchu adivasis or Jharkhand Santhal adivasi or Odisha Kond adivasis or the dalit women in the various plain and suburban areas, it is always the poor, backward, lower caste women who are becoming victims of state repression. Their only crime was to try to take their lives into their hands; to try to liberate their people. In SJ, they particularly targeted Kranthikari Adivasi Mahila Sangathan (KAMS) leaders and members, members of peoples' militia and Cultural front and common women. India, which boasts to be the world's largest democracy, doesn't even allow poor adivasi women to organize into women's organizations for their fundamental rights. It is high time the world sits up and expresses indignation at this appalling condition. One should note that the revolutionary women's movement of India is one of the main and widespread women's movements in the world and in India apart from the nationality women's movements in Kashmir and Manipur.

These women martyrs were inspired by Maoism and the revolutionary movement. The reasons for their joining the movement may vary but one common feature we find in them is their aspiration to be liberated from patriarchy and to liberate all women from patriarchy. Most of them were themselves victims of patriarchy and some of them though not as oppressed had consciously joined as they felt Maoism provided the answer to the eradication of patriarchy. So when we go through the life histories of these extraordinary women, we find that they fought patriarchy in society, in their comrades in arms and also in themselves.

The women revolutionaries have been victims of patriarchal psychological war of the ruling classes too. They have been put down as sexual victims of their male colleagues. Their personal lives have sometimes been derided with all kinds of slander as part of the foul propaganda unleashed by the ruling classes' psychological warfare, an important component of the Low Intensity Conflict strategy to crush the

Maoists. The irony is that even some women (very few) who claim to represent the interests of women have swallowed this propaganda uncritically and wrote articles with the same tenor. The fact is that revolutionary movement has the avowed aim of fighting patriarchy and encourages women to fight it at all levels. One cannot explain the huge participation of women in the movement if the above had not been true. The revolutionary movement had never claimed there were no manifestations of patriarchy in the party, people's army, or in the revolutionary camp. In fact, it has released documents explaining its origins and the forms it gets manifested in and even created some specific forms to fight it like rectification campaigns against patriarchy apart from the regular criticism-self criticism sessions. The lives of these martyrs are testimony to the above facts and we hope these would dispel some of the doubts which lurk in minds of some people about women being victims of patriarchy in the movement. Such a view does not see these women as active participants in the revolution or as makers of history and only sees them as 'victims'. Doesn't this view represent one of the most disgusting forms of patriarchy too? The lives of these martyrs not only show how they had fought patriarchy but also how to fight against it till its elimination or its complete eradication from the face of the globe. With their glorious lives they had demolished every kind of feudal and bourgeois stereotype about women in all the fields and this is no ordinary feat for the 'backward, uneducated' peasant, dalit and adivasi women or the 'fragile' petty bourgeois women.

One more thing we want to emphasize about the lives of these martyrs is the extremely difficult conditions in which they had worked and died. They braved it all with sheer determination and their aspiration for a better society for all the oppressed masses of India and ultimately for the establishment of a classless society in the entire world. The daily lives of these women are full of circumstances which require extraordinary grit to continue. In the severe repressive conditions, they had to go without food and water, go without sleep and forego all kinds of comforts. In the plain areas, they had to walk the whole night and take shelter in a small secret place with almost no movement in the daytime. In Telangana they used to take shelter in the homes of the peasants and they had to be so secret that they had to urinate and defecate inside the house into pots. They would be disposed only in the night when they go out of the shelters. Taking bath was an extremely risky job and could cost you your life. Some

comrades had died fetching drinking water for the squad as water points are ambush spots for the police. One can imagine what the women comrades in the plains in those severe repression days went through when they were menstruating. They had to work under constant physical and mental pressure amidst police combings and mopping up campaigns. None of them could be counted under the category of 'healthy' women and had to survive with all kinds of diseases and illnesses including gynecological problems, not to mention the omnipresent, constant companion – the dreadful malaria resulting in severe anemia. Some had surgical operations for various ailments and worked under severe physical constraints. Their commitment to the people is unparalleled and worthy of admiration.

After the setback of Naxalbari, women comrades like Chittekka of Srikakulam, a veteran comrade who served people for above forty years till her last breath had worked under severe repressive, discouraging and hopeless conditions. Chittekka's life is so full of inspiring episodes that she deserves a whole book or novel in her name. They were part of the pioneer comrades who had revived the revolutionary movement in India again from scratch after the setback of the Naxalbari, and Srikakulam, Bhirbhum and other struggles. Their unflinching confidence in Maoism even under such difficult conditions is exemplary and worthy of emulating. Many women comrades had lost their loved ones in the movement but continued with redoubled spirit, vowing to carry on the lofty aims of their beloved life partners. Some have married again but lost that partner too. And all this at a very young age. In some incidents both the husband and the wife had died in the same incident (both in real and fake encounters). Some of these are very young couples. Some of these martyrs had lost a brother/sister/relative in the movement. Bhagyalakshmi's and Nagamani's (AP) brothers were martyred before them. There are some comrades who have a relative in the enemy camp too. Morri Lakshmi (NT) killed her own brother when he turned covert and damaged the party. Such vertical divisions in the family could be seen mostly during the SJ fascist campaign. Some martyrs had lost their limbs or were injured in firings (some of them more than once) but nothing could dampen their spirit. Some of them could not get treatment in time due to the repression and so had to undergo a lot of pain and some even had to carry on with disability due to this delay.

Majority of the women comrades, particularly the guerillas had chosen

not to have children. Some of them had children when at home and had left them to join the movement. Some gave birth to children in the movement but left them with somebody and dedicated themselves to the people. In one sense, they have shattered the myth of 'motherhood' concept imposed on them by the feudal society. They have proved with their practice that communist women do not love or care for only their own children and that they love and take care of all the children belonging to the oppressed masses. These 'mothers' left their own children and worked and died for the bright future of all the children in this world. Another myth that some of these comrade have shattered is that women follow their husbands whatever they may do. Comrades like Padma, who developed into a Divisional Committee member in Adilabad district, Santhi of Nallamala in AP did not leave the movement till their last breath even though their husbands abandoned the movement. This shows their higher level of class consciousness and their immense commitment of these comrades towards the people. The women comrades in the revolution are the pioneers for building new man-woman relations in the party, army and in society. They are steeling themselves in the class struggle and are also establishing new relations and new values through their practice in the class struggle. Establishing new man-woman relations is also part of this all-encompassing class struggle. Some martyr couples or martyr comrades had forever remained as models to follow in man-woman relations.

Among these martyrs we would particularly like to highlight the life histories of those senior women comrades who had dedicated their lives for decades together for the revolution and had almost remained nameless till their death due to the nature of their work in the technical mechanism formed for the protection of leadership and other tasks like press, weapons production etc. Comrades like Bhagyalakshmi (technical mechanism, AP), Vijayakka (technical mechanism, AP), Narmada (Weapons Production, DK), Jilani Bano (technical mechanism, NT) are just a few names. They spent years together in these works withstanding all kinds of difficulties and problems in that life. It was a sacrifice on their part because as communists they would have always preferred to work among the people and not spend their lives in some secret den. Matta Rattakka was the first woman comrade from the plains to come to DK and work there. Later she worked for many years in the technical mechanism and then she again came back to DK and died in an encounter while working there. Rajeswari

of Karnataka, another senior comrade, left her job, joined the movement and edited party organs from underground. The revolutionary movement considers the life histories of all those veteran women comrades as treasures to be preserved for the future generations and always urges the younger comrades to learn from their lives, works and from their long-standing commitment and steadfastness in the face of umpteen numbers of difficulties. The very mention of their long revolutionary lives fills one's heart with a warmth and inspiration which the younger comrades should hold on to very dearly.

Comrades belonging to various departments of the party, PLGA and Janathana Sarkar were martyred. There were computer operators (Swetha, AOB), tailors (Gadapa Sarita, DK), teachers (Madhavi, AP), doctors (Karuna, AOB; Anju, JH; Kamala, DK), technicians (Narmada and Sunita, DK), press workers (Chaithe, DK), agriculture workers (Kumli, DK) etc among the martyrs. Their contribution in these various fields which are an inseparable part of the ongoing PPW is unforgettable.

The readers would find that there are a few comrades who had committed suicide. It is really one of the tragedies of the movement that some comrades had committed suicide in spite of being in the revolutionary camp. They had been active in their fields and had a great promise in them. The movement had rescued many women in the society who were on the verge of suicide and we can only imagine how many more would have committed suicide in the villages if not for the revolutionary women's movement. So a woman committing suicide while being in the revolutionary camp is to be taken seriously. The revolutionary movement takes these incidents seriously though they are very few in number because they show where the weaknesses of those comrades and that of the movement lie. The movement reviews these incidents to avoid such occurrences again.

Their life histories, particularly those of oppressed people, adivasi, dalit, show the tremendous efforts they had put in to develop themselves ideologically, politically, organizationally and militarily in order to become communist leaders of the movement. Most of them became literate after joining the movement. Many of them had developed as party committee members right from village party committee to district/divisional level committees. We are very proud of the manner they carried on their responsibilities as committee members quite efficiently. Their efforts in this direction will serve as an inspiration for all comrades in the generations to come. They have forever buried the false dictum of this society that

women are always inferior. So we see women doing all kinds of works and taking up all kinds of responsibilities in the party, army and united front activities. They are working and leading in all fronts of the revolution.

Another feature we want to highlight about these martyrs is their bravery and valiance in fighting the enemy. Innumerable incidents of their bravery can be quoted. They have been immortalized in many art and literary forms not to mention the countless songs which describe their bravery and courage. They have become legends in the eyes of the people and sometimes we find even their 'enemies' praising their valiance. Their military skills are not inferior to any of the male comrades and sometimes even surpassed that of their male colleagues. Ordinary peasant, adivasi and petty bourgeois women had become soldiers and military leaders. The military exploits of Rajitha and Lalitha of NT have become legendary and even the armed forces feared them. Karuna and Somvari died during Daula raid, Rambatti during the illustrious Nayagadh raid, Rukmati during the historic Mukaram attack, Anju in the Jhumra Pahad raid, Srilata during the raid on Tirumalagiri PS and many are the working class heroines who died fighting the enemy valiantly in attacks on the armed forces and in the scores of encounters with the armed forces. Porteti Penti (DK) had special forces training and proved her mettle in the last encounter with the police. Vanaja's (AOB) and Radha's (DK) last battles with the police are some of the most valiant fights put up by the guerillas of PLGA. Rathna (AOB) was an action team member. A woman in action teams is still a rarity to find in the PPW. Many sacrificed their lives in these armed confrontations to save their fellow comrades. Health is not on their side and one would be surprised at how much these undernourished, lean, short built women could achieve in the military sphere. The answer is again the same – their determination to fight all patriarchal notions about women and their commitment towards the people as builders of new society.

Here lies the strength of the communist ideology which makes such things possible. It can give rise to this kind of selflessness and their lives in turn guarantee the ultimate triumph of this ideology over selfish class interests and ushers in the communist society. It is their communist spirit and selflessness which turned them into such wonderful human beings. Not for nothing do the masses mobilize in thousands and lakhs to pay homage to these great martyrs.

The one point we want to emphasize many times over to all those who go through this book is the huge number of budding women leaders

that had been done away with by the ruling classes. One's heart bleeds when one thinks of the kind of people's leaders India has lost in this severe repression unleashed by the perpetrators of exploitation, oppression and male domination in the society. There were ideological, political, organizational, military and cultural leaders among them. There were great mass leaders who could lead thousands of people in various struggles. Lingakka (NT), Linge Nano, Pauribai Salaami, Mallam Seethi of DK, Lakshmi (AP) and Badki Devi (JH) were such leaders to name a few. Leaders of the newly emerging people's political power organs were killed (like Mainabai Naitham of DK). Young dynamic militia comrades and militia commanders who were to develop into future military leaders were killed (like Pottami Aithe, Midiyam Aithe of DK). Great singers and artistes who could inspire lakhs of people with their performances had been killed. They were leaders of the cultural movements too. Now, we are talking of the leaders who had a chance to prove themselves. But we have to talk more about the women who had the potential in them to develop into great leaders but had been extinguished too soon. Undoubtedly, many of them could have developed into state level and central level leaders. The revolutionaries are often questioned about the less number of women in the higher level decision making bodies in the party. A perusal through the life histories of these martyrs shows one of the main reasons behind that fact. If only, if only these women had not been killed, one can surely say that they would have developed to those higher levels without any difficulty. Their potential is stuff that leaders are made of. Any person who genuinely feels that revolutionary movement should have considerable number of women leaders should take this fact into consideration and do everything possible to oppose and stop the killings of women revolutionaries.

Some of these martyrs had been arrested and had spent jail terms in the course of their revolutionary lives. They had been tortured when they were arrested and even in jails they had to live in abysmal conditions. But they kept the red flag aloft in jails too and had placed a model before the people about the role of a revolutionary in jail. The important thing to note is that in such difficulties did not make them step back but fought against the system in a different way by facing immense torture including solitary confinement for indefinite period and they immediately joined the revolutionary movement as soon as they were released. In fact, some of them had to try hard to get the contact of the underground party and had

to face more difficulties meanwhile. The ruling classes try to break the spirit of revolutionaries by torturing and putting them in jails but in majority of the cases all this only served to redouble their commitment. We hold such martyrs in great esteem and put their example before the people as models to emulate. Even today, scores of women comrades are languishing in jails but are keeping up their spirits with the inspiration of such martyrs.

The life histories presented here just give a glimpse about their lives. In fact, if we write in detail about every individual comrade, it will become a book. And we genuinely feel it is worthy of writing too. But our limitations are such that in this war it is becoming increasingly difficult to record the number of deaths or to note the details about their lives. It made us extremely sad to see that about some women comrades the information available is so meager. It made our hearts bleed to write so less about somebody who had not hesitated to make the supreme sacrifice for the sake of the oppressed people. We are painfully aware that the task of recording their life histories would become even more difficult in the future as the war intensifies. So we are using this occasion to place an imperative request before all of you to try and bring to light the various inspiring aspects in the lives of these great women in as many ways as possible. Already as part of the revolutionary cultural and literary movements, innumerable songs, write ups, memoirs, poems, stories, articles etc had been written about the martyrs. A novel was written about Com. Jilani Bano in Telugu. Separate books/booklets/folders had been published about some women comrades. Their writings were published too. But even these do not suffice. They show us only the tip of an iceberg. Recording the various emotional, moving and inspiring aspects in their lives cannot be done by any individual and so we would like each person concerned about or associated with the revolutionary and democratic movements in our country to take this up as one of the tasks to be fulfilled as part of their activities. We also request the comrades in the revolutionary movement to be more diligent and meticulous in recording the life histories of martyrs and to do it in time as far as possible. This should be realized as an integral part of the 'war' too – the war to reclaim our memories from those who swear to destroy them.

The reason for the repression becoming more and more severe in the past 15 years is the globalization policies pushed by the government under the guidance of the imperialists. The imperialists, big comprador

bureaucratic capitalist and the feudal landlords want to plunder the vast mineral and natural resources of India especially in the forest areas of Chhattisgarh, Odisha, Jharkhand, Maharashtra, Madhya Pradesh, West Bengal and Andhra Pradesh, Kanataka, Northeast, etc. The reactionary ruling classes want to suppress the Party and PLGA which defends the interests of the people and which are organizing the people into struggles against the plunderers. The unjustified 'War on People' was launched in the name of Operation Green Hunt for this purpose since mid-2009. Many people as well as party activists and soldiers of PLGA and highest level party leaders were targeted and killed. They sacrificed lives in this bitter struggle against the imperialist led ruling classes. As more and more women are realizing the truth and joining the struggles, the number of women losing their lives also increases. But this large number not only indicates the level of repression and the scale of the movement but also the fact that women are joining the party and army in large numbers. It shows that oppressed women are increasingly choosing the revolutionary path.

Never in the history of the Indian communist movement have so many women comrades (that too in leading positions in the party, army and UF) been killed by the armed forces. It is necessary to build up a strong civil rights and democratic movement to fight this brutal repression. Highlighting the repression on women should be one of the main tasks of this movement. More than anything the need of the hour is to unite every just struggle of the women under a banner of democratic and revolutionary organizations. We hope this book would serve its role in inspiring the people of our country to take steps towards taking and intensifying such action. Comrades like Anuradha Ghandy, Kurnool Padma and many other comrades had strived to interact with the other democratic and progressive women's movements and individuals in their life time to build such a broad based united women's movement building bridges between the vast rural tracts and the expanding urban populace. It would be a fitting homage to the efforts of such martyrs to build such a unity among the oppressed women of all sections.

The ruling classes are using every opportunity at their disposal to carry on psychological warfare against the revolutionaries. It is one of the main tasks of the revolutionary movement to fight back this foul propaganda in various forms and manners. The life histories of these great martyrs are one of the most powerful weapon in the hands of the party and the

revolutionary people to defeat the psy-war of the ruling classes which always to try to portray the Maoists as 'terrorists' 'cruel' 'selfish' 'killers' 'hoarders' 'oppressors and exploiters of women' etc etc. By giving a glimpse into what goes into the making of a communist, these life histories prove without an iota of doubt that communists represent the most humane values in life and that they have sacrificed their lives to establish those values in the whole society.

The revolutionary movement is also humbly accepting that it has to review the causes for the martyrdom of each invaluable comrade and analyze the shortcomings which led to them. This is a class war and no victory for the oppressed people is possible in this war without sacrifices. In fact, as the People's War intensifies, the brutal onslaught of the exploiting classes would increase further and martyrdoms would also increase due to this. But it is the declared aim of the communist party to achieve the liberation of the people with as less sacrifices as possible. The revolutionary movement vows to overcome the shortcomings, wrong assessments and any other reasons which may have led to martyrdoms which could have been avoided if only more attention has been paid to these reasons. This constitutes one of the important inherent aspects in the homage paid to the martyrs by the revolutionary party. The glorious martyrs are teaching lessons to their revolutionary heirs not only through their lives but also with their deaths. Every revolutionary should humbly learn these lessons in order to advance the People's War further.

The fact that so many women and men are getting killed in the movement is not dampening the spirit of the fighting people in the movement areas. On the contrary, their lives are inspiring more and more women and men to join the revolution. The most popular books among the cadres, soldiers of PLGA and people are the books which contain the life histories of these martyrs. Even these martyrs had been inspired by revolutionaries who had been martyred before them. The cadres studiously study their lives to imbibe their exemplary qualities. As the people's war is advancing, most of the cadres find their close comrades in arms getting martyred in front of their eyes. Many a time they have to carry their dead bodies and weapons to safety and perform their last rites in revolutionary tradition. Death has become a daily fact of life and the cadres and soldiers know that one day it will be their turn.

The occasion which is observed with great solemnity in all the movement areas is the Martyrs' week from July 28 to August 3. July 28 is

the day when Comrade Charu Mazumdar, the great founder leader of Naxalbari rebellion and leader of Indian revolution was martyred in police custody. This week is observed in the memory of the innumerable martyrs of Indian revolution starting from Com. Charu Mazumdar and Com. Kanhai Chatterji, the founding leaders of the party. People build martyrs' columns in their memory, conduct meetings, rallies, sing songs and perform plays and vow to fulfill the dreams of martyrs of the Indian Revolution and the World Socialist Revolution. The maximum number of songs written as part of the cultural movement is about the martyrs. Parents, relatives and friends of the martyrs attend these meetings and pay their homage. Most of them are proud of their darling daughters and sons who have won a place in the hearts of lakhs of people. In the movement areas, martyrdom is something to be inspired from, to be proud of and not something to be feared or to be apprehensive about.

And this is what the ruling classes fear the most. That is why their mercenary armed police and paramilitary goons try to destroy everything that even remotely reminds one of their supreme sacrifices. Martyrs' columns are demolished; July 28 meetings are disrupted, fired upon; people are jailed, maimed and harassed for attending the commemoration meetings; martyrs' families are threatened and so forth. So now July 28 has become not just a day of commemorating martyrs but a day of defiance, a day of battles with the police to preserve their memories. Publishing books like these would also amount to 'treason' in the eyes of the ruling classes.

The Indian revolution is carried out as part of the World Socialist Revolution and the CPI (Maoist) considers itself an inseparable part of it, considers the PLGA as a detachment of the army of the international proletariat and the new democratic people's power or base areas as an integral part and parcel of bases of world proletariat and oppressed people. Countless leaders and soldiers and people have laid down their lives all over the world in all the countries as part of the revolutionary struggles and Maoist movements. Many women have become martyrs as part of the ongoing nationality struggles against the imperialists and reactionary ruling classes. Likewise there have been many sacrifices of women in the revolutionary movements of Peru, Turkey, Phillippines and Nepal. All over the world, many women are sacrificing their lives in anti-imperialist struggles. On this occasion we remember all those martyrs who gave their lives for building a better society for all of us as part of the World

Socialist Revolution.

On this solemn occasion let us bow our heads humbly before the martyrs and once again vow that till our last drop of blood we will continue their work and strive to realize their lofty aims. As the People's War advances the sacrifices also increase. No revolution can advance without such supreme sacrifices. Let us mobilize millions upon millions women, intensify the revolutionary war for area-wise seizure of power, liberate our country and realize the dreams of our beloved martyrs.

Let us vow to prepare ourselves for any kind of sacrifice to fulfill their dream of establishing communism all over the world where there is no exploitation, domination and oppression of the people. The lives of these martyrs would constantly inspire us in fulfilling these aims.

Manewara Martyr

Comrade Limmi Thimma (Sarita)

Martyrdom : 01-11-2004

Limmi Timma (Sarita) was born in Gadder village in Kasansur range of Gadhchiroli district 28 years ago. Her village and family have been linked to the revolutionary movement ever since the Party reached her village in the early 1980s. The youngest in her family, her life too, from the very beginning has been integrally involved with the ups and downs of the revolutionary movement in the area.

In 1985 her father became a member of the DAKMS. By 1990 her brother was a leader of the mass organization. When the Maharashtra Government launched severe repression on the tribal peasant movement in 1991 her family was one of those affected. Both her father and brother were arrested. Her family faced a desperate situation because they had no one to till the fields and they could not afford to pay the legal expenses to get the arrested persons released. In spite of this the family's commitment to the revolutionary cause did not waver. They kept the mass organizations alive in the midst of severe police repression.

She brought food and water for the squad members secretly, listened to songs of the movement and of martyrs and thus learnt the primer of revolutionary politics. She taught her friends the songs and organized them. Thus in 1997 after a long gap the women's organization KAMS was re established in Gadder. Later as the revolutionary movement picked up in the area again she emerged as one of the most active women in the area. Hence she naturally became a member of the local people's government, the Kotimi Janatana Sarkar in her area. Though she lived in the village and was a part time party member, she worked hard and gave most of her time to building the revolutionary movement.

In February 2004 the State launched one more round of repression in her area and on her family. Timmi and her brother had to flee their home and move about secretly organizing the villagers. In August 2004 the police raided her house when they heard that she had gone home. But she was not there. She had already left her home and decided to join the PLGA. She quickly started learning the basics of military science. She participated enthusiastically in the counter-offensive programs during the state assembly elections in September 2004.

On November 1, 2005 when the guerrillas were resting near Manewada village the special police reached there and launched an attack on them. Sarita boldly faced them but during retreat a bullet entered her stomach. Seriously injured she tried to retreat with her kit and weapon. But Sarita could not survive the injury and became a martyr. Sarita was one of the backbones of the revolutionary movement in Gadhchiroli district; the people loved her. She will always be remembered even after the success of the New Democratic Revolution as one who built the revolutionary movement in the face of the severest repression of the exploitative ruling classes.

Comrade Lakshmi

Martyrdom : 08-01-2005

Com. Lakshmi was born in a dalit family in Madduru village of Pamulapadu mandal of Kurnool district. She came from a poor family and with a background of extreme exploitation of the landlords of her village. Their parents educated her but as a dalit woman she could not escape the various kinds of discriminations in the society. She was a sensitive girl and many questions were rising in her mind about the inequalities in the society. Her questioning nature led her to revolutionary politics while she was studying in Kurnool. Within a short period she decided that this was the path to end all kinds of exploitation and discrimination in the society. She began working in a women's organization and mobilized the poor, dalit, exploited women as well as students and middle class women and women employees in various struggles in Kurnool town. She played a key role in establishing the women's organization as a champion of the oppressed. She was an excellent singer and performer and created a strong impact on the people whenever she performed. When she used to sing about the agony of mothers of martyrs, people used to be so moved that they wept. When she sang describing the Belli Lalitha, the people's singer as a nightingale, it was as if she was also a nightingale singing. Such was the sweetness and expression in her voice. She had successfully conducted many cultural workshops of the women's organization and trained many cultural activists. She gradually won the confidence of the cadres and was elected as a state EC member of the women's federation she was working for. She was active in propagating that New Democratic Revolution was the solution to the problems women were facing. She used to work very hard and carried on her activities even while doing tailoring work for her livelihood.

The YSR government wanted to end the “Talks” process as soon as possible as it feared that the enormous influence of the revolutionary politics on the people would turn against it. So it caught Com. Lakshmi and tortured her to death on January 8th 2005 in Prakasam district and ended the ‘Talks’ process.

It is still difficult for dalit women in our society to come out and participate in political activities. It is really commendable that Lakshmi developed herself into a state leader in such a short time. She served as a model to many young girls in the slums who tried to emulate her. It is a big loss to the women’s movement also as it is still not so easy to find such dedicated leaders who serve the people without any selfishness in an atmosphere where most of the women organizations and so called leaders are taking funds and becoming corrupt or insincere.

Comrade Shanta (Laksmi)

Martyrdom : 15-01-2005

Shanta belonged to the village Tirumalagiri of Pedda Adisarlapalli mandal in Nalgonda district. They were a poor family and she was married off at a young age. Her drunkard husband harassed her and she could not bear that life any longer. So she took divorce from him and eked out a living by working as a labourer. Com. Ramu was a sangam leader from the same village. He was a popular leader of the people and a staunch communist who did not waver in spite of facing severe repression. They both fell in love but the elders had opposed their marriage as they belonged to different castes. But they defied these feudal traditions and married, thus setting an example to other youth. Both of them worked in the sangam and they decided to become full timers during the period of talks with the government in 2004. Santha worked in the Kanagal squad and participated actively in the anti-arrack struggle and other propaganda activities. Later she was transferred to Nallamala protection squad and worked along with her husband there. The party had decided to send her to Kanagal area to work as a PR. While on their way to Nalgonda, they were attacked by the police who had laid an ambush near the contact place at Bakkalingayapalli (Mahboobnagar district) on 15-01-2005 and the revolutionary couple laid down their lives resisting the enemy.

Santha showered lot of love and affection on her fellow comrades and mingled well with all. Though she worked only for a few months in Nallmala, she cried a lot when she had to leave them and go away. Her martyrdom shocked and grieved the comrades to no end as they could not forget her loving nature. Her energy, vigour, love and determination will be remembered forever.

Comrade Santhoshi

Martyrdom : 10-02-2005

Santhoshi was born in Kacchepal village of Kohkametta area under Maad division; Santoshi joined the revolutionary movement as a young girl. Initially she became a member of the KAMS. Then as the stirrings of people's political power came to realization a committee was formed in her village and she became a member of the committee. She had come to understand that women's liberation is possible only with New Democratic Revolution (NDR) and in the process of building socialism. She was certain that without the people's army and people's power the oppressed, men and women, can never complete revolution. She strove to build revolutionary consciousness in her village and fulfilled every task that came her way. In every program and mass mobilization in her area Santoshi's participation was always ahead of others. Seeing her discipline and dedication she was given membership of the Party in the year 2000.

Several important tactical counter-offensives were launched by the PLGA in the Maad division. Several ambushes of the special police and raids on police stations were conducted. Santoshi participated in some of these actions along with members of the people's militia. Santoshi was an all rounder, organizing women, running the village activities and participating in military activities. But Santoshi's parents, in the traditional way of their tribe, wanted to marry her off to one of their relatives. Santoshi took the help of her comrades to convince her parents to let her marry a village youth whom she loved. After her marriage both she and her husband continued their active participation in the revolutionary activities in the area. But on February 10, 2005, when Bhoomkaal day was being celebrated all over Maad, Santoshi went into labour and both Santoshi and the baby died during childbirth. It was indeed a sad day for the revolutionary organizations in the region. It is a clear indication of the backwardness and denial of facilities that the ruling classes have kept adivasi people in, that force a woman to die giving birth to a child in this 21st century, a clear pointer to how much revolution is necessary for the oppressed in India. Santoshi's example will surely inspire hundreds more women to join and lead the revolution in India.

Comrade Satyavathi (Sweta)

Martyrdom : 20-02-2005

Comrade Satyavathi (30) was born in Amalapuram of East Godavari district. Later her family settled in Budithi village of Srikakulam district which was her mother's village. She had an elder sister and two younger ones. Since her father died when she was a child it was her mother who worked hard to look after the children and impart education to them. From her childhood Swetha used to be very responsible. Society used to look at her family as one without a man at the helm. So Swetha had to undertake many tasks usually done only by men and she became the main pillar of support for her family.

After she finished her graduation she was married off. But she could not continue for long with the beast called her husband. She separated from him very soon. Later while she

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She was greatly inspired by the guerillas there. Though she came from an urban background she did exercises with them and ate their food. She mingled well with the adivasi comrades and learnt about their experiences. After spending some days there, she too wanted to become a guerilla. The Party suggested that she remain outside for some time and learn computer skills which she followed. She worked for some time in the party in urban areas almost like a full timer since 2003 July. She finally became a full time guerilla in July 2004. Since then she was working as a SZC staff member and worked tirelessly as a computer operator.

Com. Swetha was very interested in song, dance, sports and literature. Though she came from an urban middle class family she became one with the adivasis. She was enthusiastic to learn new things and increase her knowledge. She always tried to share her knowledge with everyone. Though she loved to work among the people in organizational field she worked with dedication as a computer operator according to the needs of the party.

She was disciplined and did rigorous exercises daily. She took good care of her health. She liked song and dance and had a beautiful voice. She danced all the adivasi steps with elan. When she sang songs on martyrs, comrades got immersed and inspired. She was interested in reading and listening to literature. She read the communist manifesto many times and felt she learnt some thing new every time. She was very friendly and talked softly.

A camp was set up near Pujariguda of Malkangiri division for some party tasks in February 2004. She was always cheerful and active in the camp exercising or playing shuttle cock in the morning, doing computer work day long and showing good films and documentaries to the comrades on the laptop at night. On the 20th while she was working on the computer the enemy launched a big scale attack on the headquarters in the afternoon hours. Nearly 500 Andhra and Odisha police surrounded the camp and launched the attack. The HQ was near the computer tent. As soon as the attack started she took the computer and retreated along with some comrades. But after going to some distance she remembered that there were some important CDs in the HQ tent. She felt that those CDs should not fall into enemy hands and immediately went dashingly into the HQ tent. She recovered the CDs but while coming back, she was hit by enemy bullets and died a hero's death. The way she chose to sacrifice her life to safeguard party secrets is a great example and will serve as a guide to all party ranks.

Comrade Padma (Gangarajavva)

Martyrdom : 23-02-2005

Com. Padma was born in a poor, dalit family in the village Arepalli of Dharmapuri mandal of Karimnagar district. Since her childhood she used to work as a daily wage labourer. Though she resisted she was married off at the age of eighteen. After some days she left her husband and came back to her mothers' house as it was a forced marriage. With an attractive face and melodious voice she used to sing revolutionary songs. She was in regular contact of the party. Comrade Ravi who was martyred in the Maddimalla encounter was her uncle. She used to tell the squad which visited her village that she too wanted to follow in her uncle's footsteps. She was a disciplined party worker and worked among the people of her village on women and peasant problems according to party guidance. She conducted people's courts and led the women in the struggle against Gudumba. She became a full time squad member in July 2004. On February 22nd, 2005 when the squad was inside a sugarcane farm in Korutla the police attacked them. Com. Padma fought valiantly and injured two police men with her firing and laid down her precious life while defending her comrades against the enemy attack.

Comrade Vasantha (Nirmala)

Martyrdom : 27-02-2005

Com. Vasantha was born in a middle class family in the Eesala Thakkalapalli village in the Malyala mandal of Karimnagar district. Her father was already with the revolutionary movement and so he named his daughter after the legendary revolutionary Panchadi Nirmala as Nirmala. She grew up true to her name. She grew up observing the guerillas and singing and dancing with them. She was good at academic studies and studied till intermediate. She used to write poems on various social issues. She read all eight volumes of Mao's writings –not a small feat for such a young girl from a village.

Just when she decided to join the party her family's contact with the party got disconnected. Her father made lot of effort to contact the party for about 2, 3 years and finally got hold of it. He said that his daughter is now grown up to join the party and bid farewell to her. Thus Nirmala became a full time member in September 2004 and took the name Vasantha. Since she grew up observing the party from her childhood she used to be greatly disciplined and had good political understanding on various issues. She used to show interest in imparting medical care to people. One day the enemy encircled the squad when it was near Gopalpur of Manthani mandal and she died in the firing.

Manala Martyrs

Martyrdom : 07-03-2005

Manala Massacre—Reveals the real Hitlerite Face of YSR.

The ghastly massacre of ten comrades belonging to the CPI (Maoist) at Manala has few parallels in the annals of Indian history. On the morning of 7 March 2005, when the comrades belonging to the Area Committee in Nizamabad gathered for a meeting, their food was poisoned by a renegade employed by the police, and when they fell unconscious after consuming the poisoned food, they were taken away by the police, tortured throughout the night and killed the next morning.

The district Secretary of the CPI(Maoist), comrade Gangula Venkataswamy alias Ramesh, another DC member, comrade Kommubabu alias Babanna, and 8 others, including three LGS commanders, were also murdered in the incident. The Sricilla local guerrilla squad (LGS) commander Raghu, Metpally LGS commander Srinu, and Jagatiyal LGS commander Shobha were among the martyrs. Two other women comrades—Sunita and Sneha—were also among the dead. The brutality of the police was unbelievable. The hands and legs of the leaders were swan off, cheeks of the members were chopped off, heads were smashed with stones, and so on. When there was a furore over the incident and the demand for conducting re-postmortem, the Home Minister ordered for a re-postmortem. However, the police gangsters headed by the big gangster, YSR, were so scared that they scuttled the re-postmortem obviously. They hurriedly burnt the bodies of the comrades by the time the magistrate went to the mortuary.

Comrade Kamindla Shobha

Just two days before the International Women's Day the state resorted to the Manala massacre with the help of coverts and killed ten

revolutionaries by torturing them to death. Three among them were women. Comrade Kamindla Shobha was one among them. At the time of her death she was the Secretary of the Local guerilla squad.

She was born in a poor family in Pattemalla village of Konaraopet mandal of Karimnagar district. She had two sisters and two brothers. She lost her mother when she was still a child. The doting father gave her the love and affection of both a mother and father. He could send her to school till 7th standard. She could not continue as they were poor and could not afford higher studies. She used to look after household chores and also roll beedies thus helping the family financially. As she grew up questions such as – why are women paid less than women though both of them worked equally, why is there patriarchal oppression on women, what is the reason for men's domination on women etc. crossed her young mind.

The revolutionary politics in the village provided answers to her questions. So she organized women beedi workers against the exploitation of the company owners and fought for the workers' demands. She participated actively in the village revolutionary women's organization. She gradually prepared herself to join the squads and according to the party's decision joined in 1997. She first worked in the Sircilla squad and later in the Kamareddy squad till 2000 as a squad member. Then she worked as a guard to Com.Rajitha, the North Telangana Special Zonal Committee (NTSZC) member till mid 2001. She fought bravely in many encounters and safeguarded her leader Rajitha. From mid 2001 to 2002 she worked as a squad member of Jagityal. In January 2004 she was promoted as an Area Committee (AC) member and worked in Kodimyal, Kathalapur and Jagityal squads. She undertook the responsibility as the Local Guerilla Squad (LGS) secretary since 2005 January and continued in her responsibilities till her death in Manala on March 7th 2005.

Com. Shobha went to any area that was assigned to her by the district party and gave importance to the party's needs. She was very active and mingled very well with the people wherever she went. Whoever had met her once would always enquire after her whenever the squad went there. She used to compete with the men comrades in the squads to do all kinds of works. Though she had a frail, weak body she never lagged behind in fulfilling any task. Everybody liked her as she mingled well with all and was a lively person. She participated in military training in the year 2004 and learnt military techniques with lot of determination. She trained her body for the hardship filled life of a guerilla and tried hard not to become

a burden to the squad. During the temporary respite in May 2004 she propagated revolutionary politics among the people through song and dance. She married Com. Srinu (Jagityal LGS Secretary) in 2002. He was also martyred along with her in the same massacre.

Though many leaders like her beloved Comrade Padmakka were martyred and many surrendered before the enemy, Shobha continued in the movement and sacrificed her life for lofty aims of the party. Her sacrifice is invaluable.

She participated actively in punishing the class enemies and resisted the enemy valiantly when they attacked them. On February 23rd 2005, when the squad was attacked in three places on the same day she fought back bravely.

The state cruelly ended the life of this promising young comrade even while she was developing herself politically, militarily and organizationally. Let us bow our head in red homage to her.

Comrade Sunita (Padma)

Com. Padma was born in the village Raapalle of Gollapalle mandal of Karimnagar district. Since she belonged to a poor, dalit family she could not afford to study. Since her childhood she worked as a daily wage labourer and helped her family to survive. She was married off at a very early age. But her married life was filled with harassments and difficulties. Meanwhile she gave birth to a child. But patriarchal harassment from her husband and in–laws doubled. Though she tried to bear all that with immense patience the harassment and violence increased day by day and finally she had to leave her in-laws' house and come back to her mother's house. There she tried to contact the squad and got recruited into the squad in August 2003. She undertook all the tasks given to her as a squad member in the Jagityal squad since then. She became a party member in December 2004 and worked as the deputy of the Jagityal squad since January 2005.

She was always in the forefront in doing collective jobs, doing sentry duty, carrying luggages etc. She married Com. Ramesh, the district committee secretary in February 2005. On February 23rd,the enemy attacked the squad at three places on the same day but she fought bravely and retreated through resisting. Even while she was developing herself into an efficient leader she lost her precious life along with ten comrades

on March 7th, 2005 in the Manala massacre.

Padma believed that imperialism and patriarchy will end only with the establishment of communism and laid down her life for that cause. She was the shining star of the oppressed people. She leads them by her example.

Comrade Sneha

Comrade Sneha

Edugurallapalli Martyr
Comrade Kaalla Ailamma (Swaroopa)

Martyrdom : 07-03-2005

Com. Ailamma was born in Nagaram village of Bhoopalapalli mandal of Warangal dt in a poor family. She had an elder sister. Her mother died when she was a child. Her father herded sheep. Due to poverty both the sisters went to work as labourers. Swaroopa was married off at a young age. But her husband was a drunkard and he began harassing her within a few days after marriage. So she came back to her father's home and started working in the Sangam. Her father put pressure on her to go back to her husband. But she was not ready for that. Finally she decided to become a full timer for the party and joined the squad in 1994.

Her squad life started in the Mahadevpur area of Karimnagar district. Within six months she learnt to read and write and began reading books. She showed interest in studying the society. She was sent to Manuguru area to work there. She went there without hesitation though that area was new to her. Between 1995 and 2006, she worked in the Kinnera and Manuguru areas. She had health problems and her uterus was removed. But she continued in the squad life in spite of health problems. She fulfilled her responsibilities as the member of LGS committee. A Mahila squad was formed in 2001 to develop the women's movement in the Eturunagaram area and she worked in it as the deputy commander. Later she was transferred to Venkatapur in 2002 and there she worked as the deputy commander of Wajedu LGS. Though it was a

hilly terrain and the language new, she overcame her health problems with revolutionary spirit and fulfilled her duties. It was a hard life there. But she continued. In 2004, she became the commander of Charla squad.

In this process, her health condition deteriorated further and she did not want it to become a hurdle for the whole squad. So she put the proposal before the party to give her some other work other than organizational work. The party considered this reasonable proposal and relieved her from the responsibility of the commander. She became very sick and so she went to the hospital for treatment. There she was caught by the enemy and was murdered. She was a model guerilla in overcoming health problems and working with revolutionary spirit.

Comrade Pushpa (Venkatamma)

Martyrdom : 02-04-2005

Com.Pushpa was born in a village in Wanparthy mandal of Mahaboobnagar district. Right from her childhood she used to work very hard in the fields and undertook all kinds of hard chores for her family. She was a terror to the landlords and bad gentry in the village. She was never afraid of anybody and stood her stead against anybody. She never knew what fear was. It was this quality in her and her hatred for the class enemies which lead her into the armed struggle in 1997.

After she came into the party her family was threatened by the Green Tigers black gang and the police many times. They were harassed by the police umpteen number of times but she never looked back. She put class bonds above family bonds. She married Com. Santhosh in 1998 and they vowed that they will keep their personal life always subordinated to party life. This promise they kept till their death.

Pushpa had a strong physical body which she had improved more by rigorous physical training as a guerilla. She used to do lot of hard work during camps in the Nallamala forest areas and used to serve as a model to women comrades. By her practice she shattered the myth that women are perpetually weaker than men. She used to compete with men comrades in carrying heavy luggage to the camps. She tried to do all the items in the military camps without fail. Once when a big poisonous snake crawled over her when she was asleep she bravely caught hold of it and killed it without panicking. In another incident while crossing the fields at night Com. Santhosh was electrocuted by a fence put up for animals. Though the party had propagated among the peasantry not to connect electricity during the nights sometimes police also forced the peasants to do so. Some of our comrades died in such incidents too. If not for the presence of mind and the bravery of Pushpa, Santhosh too would have met the same fate. Even while others were too shocked to do anything, she immediately pulled him out of danger. These are just two of the many examples of her bravery. The squads in Mahboonagar had to cross the river many times at nights and she was one of the few women comrades who could row well with oars for a long time. It was no small feat to row in the rough waters during monsoons. She had good grip over the routes and used to go for any task assigned to her even in pitch darkness without

losing her way. In the encounters with the police and in attacks on police or class enemies hers was always a praiseworthy role. She displayed the same determination in learning to read and write. She was very studious and always tried to ensure that the school in the squad was conducted without fail. She was popular among the village women and whenever any squad went to their villages they used to ask for her.

In all the rough patches that the movement went through in that district she was one pillar who withstood everything till the end. Her decade long revolutionary life was no bed of roses as this whole period was one of severe repression from the government and black gangs. True to her class character (poor peasant) she used to be straight forward in her behavior and never hesitated to criticize shortcomings in persons or in the movement. She also fought against manifestations of patriarchy and tried to explain to village men also that they should treat women on equal par with men. Gradually she developed into an AC member.

The period of brutal repression unleashed by the YSR government after break down of talks was another testing period through which Pushpa had gone through in the true spirit of a communist. When the party put the proposal in front of her to shift to Dandakaranya she unhesitatingly agreed in the spirit of a communist. The enemy got hold of the information of Comrades Pushpa and Santhosh when they came out of the forest area to go to Dandakaranya and killed them in cold blood.

The land soaked in the blood of this exemplary, poor daughter of the soil vowed to take revenge against the enemy. The backward Chenchu adivasi men and women of Nallamala forest and the poor peasantry of Panagal, Achampet areas will never forget the sacrifice of their darling daughter whose cheerful smile had lit up their life for almost a decade.

Gunukuralla Martyrs

Martyrdom : 17-04-2005

Comrade Santi (Malleswari)

Com. Malleswari (20) was born in Syamagadda village of Gudem mandal of Visakha district. Since her father died when she was still a child, she had to take up family responsibilities at a young age. She worked as a wage laborer along with her mother. She had a younder brother. She used to do all kinds of works in the fields including ploughing. She studied till 5th standard even while doing all these works. She came into Korukonda squad contact when she was still a child. She used to do the works given by the squad. She took up difficult tasks too and did not hesitate to travel in darkness. Thus she got the training to work while safeguarding the party secrets from her childhood.

Gradually she joined the militia and also worked for some time with the JNM squad. She was in protection duty for the militia camp in September 2004 and fulfilled her duties well. She opposed forceful marriage at home and joined the Korukonda squad after attending the recruitment camp in October 2004. She came to know that some persons are planning to take her away to forcefully get her married and so she escaped and joined the squad. She used to participate in all the works of the squad very actively. In spite of ill health she used to participate in all works. She used to carry heavy luggages. She mingled well with the people.

Santi was never shy and spoke with confidence in meetings. She spoke against discrimination of women and used to exhort men to do house work too. Since she studied upto 5th standard, she could read and she used to read party literature with lot of attention and interest. She encouraged other comrades too and also read to them.

Santi mobilized people into the anti arrack struggle conducted in their

area. She participated in destruction of arrack depots and brandy shops. She was part of this struggle in Korpalli and Siribala blocks. She participated in people's courts where wrong doers who harassed women were punished. She worked with good initiative in mobilizing people on various issues. She escaped during an encounter in Gaddibanda in January 2005, spent three days alone in bushes and finally met the squad again. She never lost her spirit.

Santi was worried about her mother who had to live alone working as a labourer. But she knew only revolution can ensure good life for such poor people. On the day of the Gunukuralla encounter she was seriously ill with fever. In spite of her condition, she immediately took up her weapon. But she believed the enemy when he said he would spare them if they laid down their guns. She left her gun and lifted up her hands. The police asked her to come nearer with her hands up and then rid her body with bullets. This was a great lesson for the comrades who believe the enemy in such situations. This active comrade was killed brutally by the police at Gunukuralla on April 17, 2005. Let us pledge to avenge her death.

Comrade Nirmala

Nirmala (20) was born in the village Mondigadda of Chintapalli mandal of Visakha district. Since she was from a poor family she used to work hard from childhood. She had to take up many household responsibilities from a young age.

During the 'Talks' period, Korukonda squad entered their village for the first time. She joined the squad during the 'Talks' period. She too joined the squad to escape forceful marriages like many other women comrades. She took up the responsibility of woman work in the squad.

Within a few days time she participated actively in the women organization activities. Nirmala worked actively to moblilize women in the rally against arrack which was held in Chintapalli as part of the anti arrack struggle and in destroying arrack and brandy shops. Though her revolutionary life was not too long, she had participated very actively in all the activities.

She mobilized women in destroying *gud* and toddy used for making liquor. She had a role in putting up posters and conducting meetings in Lankapakala to increase wages of coffee plantation labourers. When jeep drivers harassed women, they took them to task and Nirmala was with

them. Her brother was not happy that she too joined the squad like him. When he asked her why she came, she said, 'you do your struggle and I would do mine'. She learnt to read and write in the party and took lot of interest in educating herself.

On April 17th 2005, near Gunuguralla the squad came under a police attack. During the attack one of the villagers urged her to escape along with him. But she chose to heroically fight the enemy and laid down her precious life in that battle. Nirmala joined the numerous martyrs within a short period of her revolutionary life. Let us pay homage to her with bowed heads.

Comrade Anita (Korram Salo)

Com. Korra Salo was born in a poor family in Bonampally village of Gudem mandal of Visakha district. Both her parents died and so she used to work as a daily wage labourer along with her two sisters and a brother and earned her livelihood.

Her village was under influence of the movement since 1984. All sangams were active in the village and it falls under the Korukonda squad. The village stood firm in repression too.

Com. Anitha joined the Bal Sangam (children's organization) when she was still a child. After she grew up she joined the woman militia. She went to villages and conducted meetings and increased the political awareness of the people. She opposed forced marriages and propagated against toddy drinking. She exhorted men to participate in house work. She participated in the struggles for increase in wages of coffee plantation labourers and fair prices for coffee seeds.

Later she joined the squad in 2001 during a militia campaign. At first she worked in the JNM squad. Later she worked in the Galikonda area for some time. Then she worked in the Galikonda special squad for some

days. When Gurthedu squad was reconstituted, she was sent as a member of that squad. All three members in that squad were women. At first they were doubtful about how people would receive them. They went and developed contacts with the people. Since all of them were women, the men in the villages were reluctant to do sentry for them at first. They withstood many such hurdles and gained hold over the area. Anita's effort was main in converting that area into 'revolutionary' area.

Anita worked very hard in building the memorial column of Com. Rajesh who was martyred in 2003 at Pathakota. She mobilized people while going around the villages in civil dress. During 'Talks' she participated actively in the inauguration meeting of Darakonda Martyrs Column. While she was in Gurtedu squad, she used to accompany the women organizer of that area. She used to mingle very actively with the women and enquire about their problems. The party observed her interest in this field and so she was transferred to Chitrakonda squad and given responsibility of the woman work there. She was in the EC of the divisional committee of the AVMS. She participated in military actions too. Anita withstood all kind of rigours in a revolutioanary's life. Especially she stood firm in the severe repression period in 2001 and 2002. In 2003 and 2004, the enemy succeeded in making her villagers surrender. Even sangam members who had served as her inspiration had also surrendered. When her sister surrendered, she criticized her. Ramulamma worked in Mahila Sangam and was Anita's relative too. She also came under enemy's influence. But Anita was not confused with all this. She conducted a meeting in her village and explained about the tactics of the enemy and asked them to stand by the movement. She longed to keep her family on the side of the revolution.

The squad consisting of Anitha and five other members was camping near the village Gunukuralla on April 17th, 2005. Sixty policemen surrounded them and opened fire. While retreating Anitha saw that the squad commander Com. Ramana was firing by taking position there. She thought she cannot leave him to fight alone there and so she came back and started firing to give cover fire to the commander by taking postion. She was martyred in that heroic battle with the enemy. In this encounter the commander Ramana, Comrades Nirmala and Santhi were martyred.

Anita's memories will remain forever in our hearts teaching us how to stand by the movement and comrades.

Marrivemula Martyrs

Martyrdom : 20-04-2005

Comrade Anjali (Vasanta)

Com. Anjali (19) was born in the Guthikonda Bilam village where Com. Charu Majumdar had conducted the meeting of the All India Coordination Committee of Revolutionaries. She was inspired by the people's struggles in Palnadu area. During the 2004 'Talks' period she participated in the land struggles in her village. She participated in the building of Martyrs column for Charu Mazumdar in her village. She went as a volunteer to the meeting in Hyderabad where formation of CPI (Maoist) was hailed.

She became a full timer in November 2004 and worked in the Bilam area. She worked with determination withstanding all the physical problems and difficulties in the squad life. She had good initiative and was always cheerful. She learnt to read and write within a short period. She was martyred in an encounter with the police on April 20, 2005 along with Com. Sunita.

Comrade Ramulamma (Sunita)

Com. Sunita (20) was born in a poor dalit family in Adigoppula village of Durgi mandal in Guntur district Her parents married her off at a very young age. She was harassed by her drunkard husband and her in-laws. She could not bear it any longer and informed the party in the village. The party tried to transform her husband and her in-laws by convincing them to look after her well but they did not heed. Finally Sunita decided to separate from him. She was in the forefront in all the struggles in her village. Gradually she developed her consciousness and decided to work as a PR in the party.

Sunita joined the Chandravanka squad at the end of 2003. Within a few days, she was transferred to the platoon. In 2004, she participated in

the two Remidicharla ambushes actively. She participated in the rocket attack on Bandlamotu PS. She participated in the Addanki and Chilakaluripeta raids on police stations as an assault team member. Thus she played her role in getting weapons for the PLGA. She participated in punishing the land lords too.

She worked with initiative and daring during the repressive regime of Chandrababu Naidu. She was always conscious about the need to protect the leadership. She used to do military practice daily in the squad. She was a hard worker and did all her works patiently. She learnt to read and write in the party in a very short time and began reading books. She had great thirst for knowledge and always tried to increase her awareness by asking questions. She wanted to develop herself along with the movement.

She was martyred in an encounter at Marrivemula in Pullalacheruvu area on April 20, 2005. She laid down her life valiatly fighting the enemy.

Comrade Radha Devi

Martyrdom : 05-05-2005

Com. Radha Devi belonged to the village Dholkatta of Pirtand Thana of Giridih dt in Jharkhand. She died on 5 May 2005 due to malaria. She belonged to a poor peasant family. Due to poverty could not go to a school.

She was influenced by the party politics and started working to organize women in Nari Mukthi Sangatan as early as 1980. She took an active part in the activities of the village NMS. By virtue of her work she became a member of NMS committee and went to the neighbouring villages to build up the organization. In this way, she worked for the organization and took responsibilities at the area level in recognition of her abilities. She looked after her household duties too. Like this, till her last breath she worked for the organization. She was 60 years old when she died.

Comrade Anitha (Sulekha Kumari)

Martyrdom : 08-05-2005

Com. Anitha was born in the village Unchagana under Bidhnugadh Thana of Hazaribagh district Of the seven siblings, she was the eldest. Organizers of the revolutionary peasant movement used to come to her village and she was influenced by these politics. She began participating in the activities. According to her wishes she was sent along with the women leadership of the NMS for carrying on NMS activities. Com. Sulekha overcame the pressures of the village society and courageously stood against the traditions of the feudal society in a political manner. She conducted organizational and propaganda work against the feudal and imperialist systems. She was very young but she took interest in learning all things like learning to read and write and singing songs. She mingled well with the people and talked with one and all in an affectionate manner. She was well experienced. When she was very young she worked in the cultural team.

Later seeing her work she was assigned to the NMS work in 2004. She became party cell member too. According to the decisions of the organization she took on all kinds of responsibilities. Her health deteriorated meanwhile and she was diagnosed with cancer. While being treated for it, she left us forever on 8th May, 2005. She led a very ideal life and will serve as an inspiration forever. Let us vow to fulfill her dreams.

Doula Martyrs

Martyrdom : 19-05-2005

Comrade Punem Moti (Karuna)

Comrade Karuna was born in Mettapad village of Gangalur range under Bijapur Tehsil in Dantewada district. Her parents named her as Moti Punem. Inspite of her village being situated near Gangalur Police Station, it was like a bastion for the revolutionary movement. All the mass organizations in the village were actively functioning. Comrade Karuna was organizing women as a KAMS member. In this process she was inspired by Party politics and decided to dedicate her life for the cause of the revolution. With an understanding that women cannot achieve complete liberation without the success of New Democratic Revolution she joined the revolutionary movement. Local party unit was also impressed with her work. She became a guerrilla by joining the squad in 1997. In the beginning she was in Basagudem squad. Comrade Karuna was both physically and mentally quite hale and healthy. In 1998, South Bastar Divisional Committee took her into the special guerrilla squad and she worked for a year in that. In this process party gave her membership. In 1999 she was selected to be a member of the newly formed Platoon-2. Due to her initiative and leadership qualities in military affairs, first she has become Deputy Commander and later Section Commander. On 28th July 2004, first Company was formed in DK in which there was a special section of women and Comrade Karuna became the commander of it.

Comrade Karuna participated in many military actions during her revolutionary life of 9 years from 1997 to 2005. She was a steeled woman fighter and once again she proved that a woman is no lesser than a man in any way in military field. The ambush near Torrem village near Basagudem was her first military action. In that action, 16 police personnel were killed and 17 were injured. Karuna felt very proud of her participation in this successful ambush. Later she participated in Kongupalli, Wakulwai

ambushes etc. as a member of support team. She showed her fighting spirit through participating in the ambushes conducted in Bajrangbali of North Bastar division and Tigeta, Motukupalli, Usikapatanam, Saalpalli etc. of West Bastar. She also took part in Tallagudem, Motu, Vedire, Geedam etc. police station raids. She was Deputy Commander of ambush batch in Geedam raid. With her martyrdom, PLGA lost a capable and efficient soldier especially an aspiring woman fighter. One important characteristic of Comrade Karuna is that she never turned her back to responsibilities. She always did whichever work was allotted to her and went wherever she was sent. She fulfilled all the responsibilities given to her in military field with commitment. Com. Karuna happily accepted the responsibility in the newly formed first company in DK.

Comrade Karuna fought strongly against patriarchal trends in the party. Whenever any male comrade pressurized her for marriage in an inappropriate way, she criticized him in the meetings of the platoon. She was always against any pressure of the men on women. Just before one or two months before her martyrdom she married a fellow fighter comrade. Since he works in another area they hardly spent a week together after their marriage. Since they gave more importance to the duties of the revolution than to their personal life, they proceeded to their areas to make successful the TCOC against the enemy in their areas. Comrade Karuna once again proved that the of married life of a revolutionary would be full of sacrifices.

One more ideal characteristic of Comrade Karuna was her hardworking nature. Whether she was in platoon or in company, whether she was a member or a commander, she always used to come forward to carry luggages. In the memorial meeting held to commemorate Karuna, Company commander remembered her like this: “whenever I remember comrade Karuna, I visualise her with a bundle on her head because whenever there was any extra luggage in platoon or company she used to come forward to lift it. We must learn this quality of doing hardwork from her life.” In the same meeting a woman comrade said, “Whenever we woman fighters feel that our self-confidence is coming down, we should remember Comrade Karuna. She is not just a source of inspiration but a source of energy also.”

Comrade Karuna was selected for the assault team of Daula raid in which she had to fight by entering into enemy’s fortress. She advanced without caring a bit for her life. She fell to enemy bullets while trying to enter it.

Comrade Pottami Ramo (Somvari)

Comrade Pottami Ramo, known in the Party as 'Somari' and 'Saraswati' was born in Pumbad village of Gangalur range in Bijapur Tehsil of Dantewada district. She was the eldest among five siblings. Pumbad is one of those villages, which contributed many soldiers to fight for the liberation of the people. Pumbad's history will be written in red letters in current history of the revolutionary movement. Many comrades from this village joined PLGA and are commanders at present. Comrade Somari who was born and brought up in this village adopted a disciplinary life naturally. After working in KAMS she became a candidate member of the party. She joined the Gangalur guerrilla squad in 2001. She earned people's confidence while going around the villages with the squad. By seeing her determination and discipline Party confirmed her membership. In 2003 she was transferred to Platoon-4. Later in 2004 she became a member of the newly formed First Company. She participated in Modukupalli, Salapalli ambushes and Geedam raid. Somari was an exemplary guerrilla in observing discipline. Implementing the orders of the leadership as a disciplined soldier, mingling with everybody, criticizing the comrades for their mistakes, helping the comrades in rectifying their mistakes etc. are the characteristics that should learn from Comrade Somari.

Another charming characteristic of Comrade Somari was her active participation in military drill and exercises in which she always stood first. She used to think that, she should never lag behind the men comrades. She used to do all the items of the exercises without any hesitation. If she could not do properly any item, the next day she would come to the ground before the roll call and practice the item till she got perfection. She used to feel it as a great loss if on any day she could not go to the ground. She never liked to miss the exercise with small excuses. She was always with a smiling face. She used to talk with everybody freely without any hesitation. Because of her military capabilities she was allotted to be in the assault group during the raid on Daula police camp in Narayanpur tehsil of Bastar district. She was very happy to be chosen for an important task. She advanced in the raid along with Com Karuna with great enthusiasm and determination. But she was martyred at an early age in that battle.

Comrades Geeta Tulavi, Sunita Madavi

Martyrdom : 17-07-2005

On July 17 2005, police attacked the Tipragadh organizational squad. The PLGA guerillas resisted and retreated successfully. Three young girls who had come to meet the squad thought that the police would not do anything to them as they were unarmed villagers and so they stood there. But the police raped the three innocent girls. Later they killed Sunitha Madavi and Geetha Thulavi in close range and the third girl Sushil was put in jail with injuries on her body and mental scars.

Com. Sunitha was born in a poor Madavi family in Charwai village. She studied till 5th standard and joined the children's organization in her childhood. She joined the village militia after she gew up. Com. Geetha belonged to Charwai village too. She was born in a poor peasant family and studied till 7th standard. She worked in the children's organization and later joined the DAKMS. From the initial days of the movement, Charwai served as a bastion for the revolutionaries. It stood steadfast in the storms of repression. Even during repression, people came closer to the party rather than going away from it. It was this revolutionary village which inspired youngsters like Sunitha and Geeta to join revolutionary activities. The police brutally raped and killed them as they were unable to kill the revolutionary spirit of the villagers. But the villagers vowed to take revenge for their death and carry forward the revolution.

Comrade Somulamma (Sathyavathi)

Martyrdom : 23-10-2005

Com. Somulamma (23) was born in a poor adivasi family in Nimmalagondi village of Koyyur mandal, Visakha district. After attaining puberty she was also married off like many other young women of her age to a person from Chaparathipalem. This village was situated in the Galikonda area. Many struggles were conducted in this village against the landlords and bad gentry under the leadership of the squad. Even before her marriage, her husband had told her that he was working in the Adivasi Rytu Coolie Sangam. He also told her that he would be going off as a full timer after preparing himself for the task in future. Sathyavathi was not frightened by his decision. She did not back off from this marriage. His lofty aim won her respect and she married him with her will.

By the time of their marriage the squad was not visiting their village due to severe repression. But it came back again in 2004. The couple met the squad which came to their village in 2004. They expressed their desire to join as full timers. Party recruited them as full timers and kept them in a den in a town for technical work. (He had surrendered after her martyrdom). Though she was born in an adivasi village she did not hesitate to live in a town for the needs of the party. After working there for some days she was again assigned to the Gurtedu squad in the forest. The Party observed her cultural interest and melodious voice and transferred her to the JNM squad in Galikonda area, agreeing to her proposal. Within a short period she gave many programmes in the villages. She learnt Kuvi language and mingled with those people by singing songs in Kuvi. Nobody could guess that she joined the squad recently after seeing her initiative.

The squad planned to give training to youth in villages. As part of that work a training camp was being held. The police got information of the

camp and they attacked it on 23rd October 2005. Sathyavathi was on sentry duty along with Com. Prabhakar. When they heard some sounds she went and alerted the camp and came back to the post. They both resisted the enemy in order to safeguard the camp. But the police used launchers on the sentry post on a big scale and both comrades fell down with injuries. The police caught them with injuries and tortured and killed them in cold blood.

If she had not alerted the camp, the loss would have been more serious. Satyavathi proved herself to be a model guerilla by sacrificing her life to save her comrades. Let us emulate her.

Comrade Mamata (Battu Alisa)

Martyrdom : 21-11-2005

She was born in Posaram village of Illendu mandal of Khammam district. She was the second child of her poor parents. Her parents had been running a brick kiln in Illendu after leaving their village in search of livelihood. But it did not run well and they ran into financial difficulties. So the family returned to the village and Mamatha worked as a bonded laborer along with her brother for rich peasants. They used to hate the domination of New Democracy, the revisionist party which had a hold there. But since they had no other way, they had to bow their heads and work without opening their mouths.

During the period of 'Talks' with the government in July 2004, Posaram village was awakened due to the people's struggles against New Democracy which shattered its base. People were ready to fight against that party's policies. This fight was led by Mamatha's brother. Mamatha also participated in it. The New Democracy party was questioned by the people about their corruption and their atrocities were exposed. And this was how Mamatha entered the path of stuggles. With the encouragement of her brother she stood in the forefront bravely to fight against the revisionist goons and their anti people policies. Later both brother and sister wanted to join the squads and did so in September.

Ever since she joined the squad Mamatha concentrated on learning revolutionary politics and on military training. Though the 'Talks' ended within a few days after she joined the squads, she went ahead with determination. She used to electrify everybody with her laughter and bubbly, talkative nature. She mingled well with the people and made sure that she in turn taught them whatever was learnt by her.

Mamatha was sent to the protection squad in March 2005. Once she went outside for treatment and from there went to her village for contact with the squad. The New Democracy people tried to be very amicable with her but they had already planned to give information to the police. She saw through their deception and she in turn deceived them and went away from the village in the dead of night and reached another village. Since both brother and sister were in the party the police and New Democracy party harassed their family in many ways and tried to get both of them to surrender. Her parents narrated all those harassments to her and cried in front of her. But Mamatha was not ready to leave the path of struggle. Her brother was a bit shaken with this. But she told him that party would solve the problem of their family too and that it cannot become a reason to quit the party. Since the party also assured that it will solve their family's problems, she very enthusiastically prepared herself to resist the enemy. While on their way to attack the enemy they were caught in police firing on Lingagudem hill in November 2005 and Mamatha was martyred in the firings. Com. Mamatha's enthusiasm, determination and dedication are an inspiration to revolutionaries always.

Comrade Vasanta (Singidi Jyoti)

Martyrdom : 22-11-2005

Com. Jyothi (17) was born in Bachanpalli village of Bhimgal mandal of Nizamabad district to Singidi Rajaiah and Lakshmi. She was their eldest daughter. She studied till 5th standard.

As she grew up, she also increased her knowledge about the society. She understood the poverty of her family and tried to help out by rolling beedis from a young age. Meanwhile her mother became a mental patient and so she had to take up the whole responsibility of the family.

She always used to think why her father was not able to look after the family well in spite of working so hard and why the *beedi seths* are able to lead such luxurious lives in spite of doing nothing. These questions naturally led Jyothi to the class struggle going on in that area.

With the encouragement of her father, she entered the revolutionary movement very enthusiastically on January 25, 2005. She changed her name to Vasantha. Within a short period the enemy took up a multi-pronged attack on the movement and in Manala we lost ten comrades in a covert massacre by the police. Many comrades who joined the movement before her left the movement in their dozens after these combings and the Manala massacre. But Vasantha never thought of turning back. She continued in the squad withstanding all kinds of difficulties and enemy attacks.

She worked in Kamareddy squad and in the Sirpur and Chennur areas. She worked in the Ellareddy squad till July and then had worked in Kamareddy and Sircilla areas by the time of her martyrdom. While she was participating in the resistance programmes according to the divisional committee's decision, the enemy attacked their squad camping area on November 19th in Jogapur forest. She resisted the enemy heroically and retreated safely. While she was coming back to meet the squad there was another encounter in Manigad hills on November 22, at 5 p.m. and she died in that encounter by spilling her warm blood.

Surrenders, martyrdoms, mother becoming mad, her sister and brother becoming orphans since her father migrated to Bombay to escape police harassment – none of these could shake her undaunted revolutionary spirit and determination. She upheld the martyrdoms. She hated those who licked the boots of the enemies. She always saw her family as one

among the people. Always with a smile on her face she used to mix up with even new persons by talking in a friendly manner. She always expressed her views frankly without any hesitation. If she had committed any mistakes due to lack of knowledge about work methods she was always ready to learn from criticisms from her fellow comrades and the leadership comrades and strived hard to get rid of those shortcomings. At the same time she used to criticize any wrongs in the practice of her fellow comrades and leadership comrades. She tried to learn new things continuously. If anybody fell ill she used to serve them like a mother. She could be friendly even with people who opposed her in certain things. Vasantha did not tolerate patriarchy at all. It is really a big loss to the Nizamabad movement to have lost Jyothi who had so many exemplary revolutionary qualities. It is only by overthrowing this exploitative society by imbibing qualities such as determination, sacrifice, frankness, straight forward behaviour, motherly love, friendliness from Com. Jyothi that we can give a fitting homage to her.

Comrade Injamuri Mariamma (Vijaya)

Martyrdom : 10-12-2005

Com. Mariamma (26) was born in Gogulapadu village of Gurajala mandal in Guntur district. She was the only daughter of her poor, dalit parents and they doted on her. Her village was one of the centres of class struggle in Palnadu. From 1990, anti-feudal struggles raged in that village. Though there are three police stations all round the village within a distance of one hour, the villagers always gave shelter to the guerillas. Three persons were recruited into the movement from this village. Vijaya was one of them. Such was the history of the village in which Mariamma was born.

With the inspiration of the class struggles in her village, she decided to join the movement as a PR. At that time her parents fixed her marriage. Just one week before the marriage, she escaped from her house and tried to contact the party. But she did not get the contact. She tried for the contact by doing odd jobs for about three months. Finally she got hold of the party contact and said she wanted to join the squad. But the party suggested that she work in the women's organization in a village for six months. She accepted and later joined the squad in 1998. Due to poverty, she could study only up to 2nd standard. So she learnt to read and write in the squad. She worked in the Dachepalli squad from 1998 to 2000. Later she worked in the Chandravanka squad for some days. In 2001-02, she took up the responsibility of women's organization in the Veldurty area as a squad member. She played a good role in the anti-arrack struggles which took place on a vast scale in the area. She used to do all her duties in the squad and gradually developed into an ACM in 2003 and became the commander of Dachepalli. In that period, she took up struggles

on various peasant problems. She was transferred to Chandravanka area in 2004. There she led the deluge of struggles against the Adigoppula land lords. In 2004, utilizing the flexibility during the “Talks” period, she led the mobilizations of vast numbers of people in various activities. She encouraged people to build Martyr’s Columns in many villages.

Vijaya participated actively in many military actions. She led the women’s team which annihilated a notorious goon named Vali of Julakallu village. She participated in the annihilations of Naramalapadu and Adigoppula land lords. She played an active role in the bus ambush conducted in July 2004. She participated actively in the rocket attack on Durgi PS, the raids on police stations at Addanki, Nandigam and Chilakaluripet and on the NCC camp. She was part of the assault teams in these raids and played a crucial role in their success. Weapons were seized in all of them. Due to her military prowess, she was given the responsibility of B section commander in the newly formed platoon in 2004, the first PL in Guntur district. She played an active role in all the military actions conducted by the PL.

Vijaya wrote many stories and poems in the name of “Hai Tsia” which is the name of the militia heroine in a China novel. She wrote paper statements in an effective style. She led the squads coordinating organizational, political and military tasks.

She later developed into the Chandravanka ACS in 2005. While working there, on December 10, 2005 an encounter took place with the police and her partner Com. Sunil was martyred in front of her eyes. But she fought the enemy valiantly alone till she fell down to enemy bullets. Let us pay red homage to this brave daughter of Palnadu.

Comrade Sitham Vijaya (Latha)

Martyrdom : 13-12-2005

Com. Vijaya (18) was born in a poor dalit family in the village Ramapuram of Dachepalli mandal, Guntur district. This village is known for struggle against the upper caste land lords. The land lord Achireddy had banished the dalit basti in 1990 and conspired to kill the Sangam youth. He collected weapons and boasted that he would create another Karamchedu and Tsunduru (massacres of dalits had taken place in these two villages). The party had annihilated him before he could perpetuate such a blood bath. Such was the challenge thrown by the dalit basti of Ramapuram to the upper caste land lords of Palnadu. This village served as the centre for the class struggle in the Dachepalli area.

Seven persons were recruited into the party from this village and six out of them had become martyrs in the movement. Com. Vijaya was one of them. Vijaya's mother was a close sympathizer of the party and had brought up her daughter with the aspiration that she should become a guerilla. She used to tell her daughter stories about the condition of the village before the party entered and after the party activities started. After Vijaya turned 16, her mother brought her to the squad and Vijaya was recruited into the Naguleti Squad in the presence of her mother at the end of 2003. Her mother's education and her own committment towards the people had turned her into a revolutionary. From that day, she changed

her name to Latha and participated actively in the activities of the squad. She mobilized people for meetings and consolidated them into Sangams.

She participated in the Chilakaluripet and Addanki raids on police stations. She was injured in an encounter at Marrivemula hills in Prakasam dt on December 10, 2005. But she escaped from the spot and retreated alone. After walking for 2, 3 days along with those injuries, she reached Sirigitipadu forest area in Guntur district Hundreds of police combed the Palnadu area and she was caught unarmed and in an injured state in the forest. They killed her in cold blood and announced that a woman naxalite was killed in an encounter.

Comrade Isrubai

Martyrdom : December 2005

Nearly 25 years back Com. Isrubai lost her left leg in the infamous police firing in Indravelli on April 20, 1981. This incident was likened to Jallianwalah Bagh massacre. She was ailing since some days and died in December 2005. She was 65. She belonged to the village Pitta Bongaram of Indravelli mandal of Adilabad district. When thousands of Adivasis were converging at Indravalli for a public meeting to discuss their problems and find a solution, the police opened fire on the innocent Adivasis to disrupt the meeting and killed them. Isrubai could not bear the killings of the adivasis in such a brutal manner. She was a brave woman who killed one of the policemen there. A total of 13 adivasis died in this incident and many more were injured. Isrubai was one of them. Many Adivasi organizations' leaders paid homage to her. The CPI (Maoist) Party Adilabad district Committee also paid homage to her.

Comrade Kanakalakshmi (Lalitha)

Martyrdom : 11-01-2006

Com. Kanakalakshmi was born in Medaram village of Dharmaram mandal in Karimnagar district. Their family was poor. She was the second among three sisters. She studied till 10th standard and joined in Intermediate in Karimnagar. But she had to discontinue her studies due to economic problems. Lalitha had seen the exploitation and oppression of the land lords from her childhood. In her family her father was a drunkard and sadist. He had relations with some other woman and had written the one acre land and house in his brother's name. Since then, conflict started between the father on one side and the mother with her three daughters on one side. A caste panchayat was held but the bad gentry who conducted it are so corrupt that they took bribes and banished the mother and daughters from the caste. Lalitha began thinking about the root cause of such atrocities on the weaker sections of the society.

Lalitha's brother-in-law was in contact with the party. Through him Lalitha came into the contact of the party in 2000. She began meeting the party people from then on. She introduced women from her village to the party. When the campaign batches came to the village for conducting propaganda, she mobilized women to attend those meetings and made them sing songs too. After the meetings, police came and enquired as to who met the squad, who sang songs etc. They arrested the women, councelled them against the movement and released them. Lalitha was given a warning not to meet the squad again as she was the main person who organized the women and her family was banished too.

From then on, the land lords and bad gentry village came to know that she had contacts with the party and that she might go into the party and so kept an eye on her. After leaving her studies she began working as a private teacher in Medaram. In the panchayats held for solving her family's

problem, she used to talk back against the bad gentry. She even booked a case against her father. So her father and the bad gentry began propagating that she had contact with the party and harassed her by informing the police.

During that period, the party could not meet her for some time. So she learnt computer for some days in Karimnagar. She worked as a nurse in Karimnagar. When she came to visit the village, they used to propagate that she had gone into the party. Her family problem became more complex. At that time some psuedo naxalites contacted her and told her that they were party people too and that they would solve her problem. She believed them and went with them. She was arrested with them with a country gun. She spent three months in Warangal jail. After her release she finally met the party again and got recruited into the party in October, 2004.

She looked after the women work and students work in the area. She was promoted to the LOS committee in 2005.

Lalitha was a disciplined comrade and mingled well with the cadres and leadership well. She had good initiative and made contacts easily. She listened to the people's problems and thought about the solutions to them. She always fought against any form of patriarchy. She felt that women too should come into leadership positions. She tried to develop herself for this task and helped other women comrades to develop too.

She learnt to give medicines and became the squad doctor. She taught others too. She served the patients in the squad well and helped them recover.

Such a promising, educated, conscious woman comrade was killed by the inhuman police in an ambush. Let us pledge to fight till the end to carry forward her dreams for a new society where women are not oppressed.

Comrade Oyam Yenki

Martyrdom : 29-01-2006

Com. Yenki was born in Gommepad village of Kunta taluq, Dantewada district. She was the third child of her parents. She had an elder sister, an elder brother, two younger brothers and a younger sister. She was born in a poor peasant family in the Dorla tribe.

She came close to the party since she was a child. Since her whole family was participating in the actvities of various sangams she never used to miss even one programme. She was very much interested in songs, dances and meetings. She had good attachment with the party. As a child she worked in the *Bal Sangam* at first and then worked in the KAMS. She wanted to join the squad but party did not agree as she was too young. But she insisted and got recruited in January 2003 at the age of 16.

The DVC appreciated the militant nature in Yenki and sent her to Konta squad where they closely guided her in political and military matters. Later she was transferred to Kistaram LGS. After working for some days, she was transferred to Pamed LGS. She was given party membership in 2004. Later she was transferred to Company-2. She fulfilled her responsibilities with enthusiasm in the company. Within a short time she won the affections of her comrades. The Company party committee discussed about her development and gave her the responsibility as the section deputy commander. She was always with a smile on her lips and energetic. She was always in the forefront in doing exercises and in taking up difficult

tasks. Yenki was a hard working model guerilla. That is why everybody tried to take her as an ideal.

Yenki was in the forefront in facing the attacks of fascist Salwa Judum in Dantewada and Bijapur in 2005. She followed the caution of the commander in ambushes and raids. She did not leave till she fulfilled her tasks. She saw it to its end.

The party in DK decided to annihilate the Salwa Judum goondas in the *rahat sibirs* (relief camps) where they are perpetuating atrocities on women and children especially. As part of this the Gangalur sibir was raided with a force of 400 persons led by the main forces and in which soldiers of secondary and base forces also participated. This was named 'Operation Gangalur'. Eight SPOs (Special Police Officers) and Salwa Judum goons were killed and ten more were injured. Some more of them were given warning and let off. During the raid Com. Yenki, a section deputy commander in Platoon-2 led a team to raid another den of the goondas. But the two inch mortar shell launched by the enemy fell near the team and the mines nearby also exploded. Com. Yenki and three militia members lost their lives in this explosion on January 29, 2006.

Comrade Koram Ramadevi

Martyrdom : January 2006

Com. Rajitha was martyred in a fake encounter at Bonthagutta in the Somalagadda forest area in January 2006. She was born in a poor family in Mukunur village of Karimnagar district. She was the eldest child of her parents. She studied upto sixth standard but could not continue after that due to poverty. Rajitha had immense confidence and respect for the party since childhood. She used to sing revolutionary songs since she was a child and talk to women about party politics and methods.

Rajitha was married at the age of 15 to Gauranna who was a revolutionary mass organization leader. Both of them wanted to come into the party. But Gauranna died due to illness. Rajitha also became ill and faced difficulties and so her joining the squad was postponed.

She finally got recruited into the squad in December 2004. As a LGS member she worked as a teacher and doctor in the squad and undertook any task given to her. She was in the forefront in all works and worked with determination. She used to mingle well with the comrades and wished everyone with a smile on her face. She competed with other comrades in hard work and worked day and night with patience and steely determination.

When some people who were recruited along with her surrendered to the enemy she used to feel she should take up the work of 10 more people for the sake of revolution. She helped her fellow comrades who could not go to school to learn quickly. She helped everyone. Though Rajitha is no more amongst us, let us learn from her patience, determination, immense confidence and skill. Let us carry forward her revolutionary spirit.

Comrade Nagireddy Eswaramma (Savitri)

Martyrdom : 05-02-2006

Maxim Gorky had immortalized a working class woman in his novel 'Mother'. On the back cover of the book are given the photographs of the original persons who inspired the characters of the mother and son (Nilovna and Pavel). If ever a novel is to be written on such mothers in the AP movement, Comrade Eswaramma would be one of the first choices to be the inspiration for such a character. In the novel Nilovna learns about the movement through her son while our own 'mother' Eeswaramma inspired her children to join the movement. Not stopping at that she herself became an activist, squad member and a PR for the Party. Only a "People's War" can inspire even children and old persons to participate in revolutionary activities. Let us learn about the life journey of this unique revolutionary.

Before the revolutionaries entered her village, Eeswaramma was one of those typical village women working hard to meet ends, without much property but 4 mouths to feed (a son and three daughters), a non cooperative husband, and a frail body with not a pound of flesh, in fact, nothing extraordinary. Such women can be seen in all poor, backward villages of AP or for that matter in any village of India. But she made a decision in her life which proved to be a turning point and changed her life into an extraordinary life. She decided to join hands with the revolutionaries of erstwhile CPI (ML) (People's War), when they promised to end all exploitation and oppression in this society. She was deeply inspired by the lofty aims of the Party. Once she believed in revolution she did not confine it to herself. She led her whole family into it. Such is the depth of her belief. When Party organizers used to visit her house as single organizers, she used to feed them and stood in sentry the whole night till they left in spite of back breaking work in the fields by the day. They were always given farewell with words of advice about safety measures to be taken while roaming the villages. Now she decided that she would not just love her children as her own but would love all revolutionaries as her own. Organizers and activists never went without shelter or food as long as she was there in the village. She used to give information on class enemies and the police movements to the party. Thus she studied the weak and strong points of the enemy.

Gradually all her children chose to become full timers of the Party. She was very attached to her children but she steeled her resolve and bid farewell to them one by one. Now squads were functioning in the area in the place of single organizers. Not only her house continued to be a shelter but now she also frequented the squads. She used to go to meet the squads and sometimes she stayed with them for a few days. Some times it was with the squads in which her children were present; sometimes it was some other squad. She also donned pants and shirt and demanded that she be assigned sentry duty and other duties in the squad. Youngsters in the squads used to find it extremely inspiring to see her work along with them. And she in turn looked after them as her own children.

The police raided her home many times but she always fought back militantly with the help of other villagers especially wo men. The local police were terrified of this frail woman. She used to inspire courage in other women whose children have also gone into the squads. She exchanged her experience of fighting the enemy with them when they raided her house and inspired them to do so.

One of her daughters had left the Party with her husband after a few years of Party life but she never supported her decision and always sided with the movement along with her other children. Comrade Lakshmi whom his son married in the Party had been killed in a fake encounter in January 2005. She loved her daughter-in-law and was very sad with her untimely death but she vowed to carry forward her aim.

Gradually it became increasingly difficult for her to stay in the village with increased repression especially after the 'Talks' and she had to shift from the village. In that course, she was caught and tortured along with two other comrades and brutally murdered. Chandrababu Naidu's police killed 2 year old child Mounika and the YSR Government did not hesitate to take the life of an old mother of 4 children.

One is reminded of Tao Cheng's family in Chinese revolution if we look at the way she involved herself and her children for the cause of revolution. She has given the ultimate sacrifice for the success of the protracted people's war. Her saga continues to inspire generations of revolutionaries. Let us bow our heads in humble homage to our own 'Mother' and 'Tao Cheng' Of Indian Revolution.

Mukunur Martyrs

Martyrdom :02-04-2006

Comrade Somidi (Soni) (Parvati)

Com. Parvathi was born in a poor adivasi family in Chennapur village of Charla mandal of Khammam district. So she had to work hard since her childhood to help out her family. She was influenced by the party politics and joined the mass organization. She mobilized women against patriarchal oppression and adivasi oppressive customs and worked enthusiastically in the organization. Whenever the party conducted political classes or meetings she used to be present without fail. Due to increased enemy repression she joined the squads. She fulfilled all the tasks entrusted to her with great determination. She learnt to read and write within a short period. In the joint operations by the Chattisgarh and Andhra police in the border areas undertaken with the aim of crushing the movement, Com. Somidi was martyred in an encounter on their squad on April 2, 2006. Though she was a new recruit she fought valiantly and laid down her life while fighting the enemy.

Comrade Vijaya

Com. Vijaya was born in Rampur village of Usur mandal of Khammam district in a poor adivasi family. She used to work hard since childhood. She opposed her forceful marriage by the village elders and joined the squad in 2005. She became used to the squad life within a short period and

learnt to read and write with determination. She was always in the forefront in doing the tasks given to her. She mingled well with one and all and learnt new things with great attentiveness. In an encounter on April 2, 2006 near Mukunur village, Com. Vijaya was martyred. Though the enemy outnumbered them by many times she fought with them bravely and laid down her life while facing the enemy courageously.

Comrade Radha

Com. Radha belonged to the village Peddapalli in Chityal mandal of Warangal distritct in a poor family. Radha grew up in an atmosphere of revolutionary politics. Her sister Com. Radha had died in an encounter with the police near Kothur of Mulugu mandal of Warangal district. After this incident, Radha's commitment doubled and she was eager to join the movement. She used to meet the squad and worked secretly in the village. She was furious when some ex-naxalites resorted to anarchic activities in the village in the name of the party and fought their ill deeds.

Radha joined the squad as a full timer in May 2002 and worked in the Chityal squad and the SGS. When in Chityal, she worked as the member of LOS committee. In 2004, she married Com. Shyam. She was transferred to JNM and worked along with Shyam in the cultural field till both of them were martyred in Mukunur encounter in 2005. Radha fought against any manifestations of patriarchy in the squad. She opined strongly that special women meetings should be held on women issues. In the 2005 special meeting she frankly expressed her opinion on some wrong attitudes held by men comrades about women. She had health problems but was always cheerful and enthused other comrades. She went out for treatment and came back to the squad and was still in rest when the Mukunur encounter took place. It is a serious loss for the district cultural movement to have a lost an artiste like Radha who had developed in such a short time. She had the potential to develop into a very good artiste. Women comrades have lost a consistent fighter against patriarchy in the party.

Comrade Savitri (Kumari)

Savitri was born in Damerathogu village of Gundala mandal of Khammam district. She was interested in songs and dance from her childhood and so the party had encouraged her to join JNM and get training. She happily agreed and went to Hyderabad. There she got herself trained in cultural skills. She participated actively in the cultural programs

and had given performances all over the state along with the JNM team. When repression increased, she heeded the call of the party and joined the Manugur squad as a member. Into the hard life of the guerillas she brought song and dance and filled them with enthusiasm. She taught them what she had learnt in the cultural field. She learnt to read and write within a short time and strived hard to develop herself. She was an adivasi comrade and opposed forced marriages and authority of the tribal elders. She was conscious about women's rights and fought for them. Com. Savitri was martyred in the Mukunur encounter. The movement had lost a trained cultural artiste who had dedicated her life for the new democratic revolution.

Sangidigundala Martyrs

Martyrdom : 27-06-2006

Comrade Tummala Padma (Swaroopa)

Com. Padma was born in an ordinary family in Panjugula village of Kalwakurthy mandal of Mahboobnagar district. Right from her childhood she used to herd cattle and help her parents as their eldest child. After she grew up she was married to a person from Gundloor village of the same mandal. Since her husband was a revolutionary activist she got interested in revolutionary politics and both of them decided to join the party as full timers. But by that time they had a small child. But they were determined to join the squad and so they left the six month old baby with his family members and joined the squads. Leaving behind her small baby, she continued along with her fellow comrades in the movement and developed herself into a party member and then into the deputy commander of the Nallamala squad. She worked at first in the Upper Plot area and later she worked among the Chenchu adivasis and the fishermen on the river Krishna. She participated in the struggles against the corruption of ITDA and Girijan stores and against the fishing company owners who exploited the fishermen. She was very patient as a deputy commander and mingled well with the squad members. Though her physical condition did not allow her to scale the big mountains in the Nallamala forest, she continued to put in lots of efforts. It is not an exaggeration if we say that there was nobody in that area who did not know Swaroopa. That was the way she mingled with the people. She never expressed the desire to be with her baby and always believed that only a better society that will allow true relationships to prosper and so worked for that aim till her death. Her life is an example for all of us to follow. In two police firings on Upper Plot

and Nallamala squads she fought bravely with the enemy. In the greyhound police attack on the squad near Sangidigundala in January 2006, she was martyred along with eight other comrades. Just two days before the encounter, she was bitten by a snake and was in a weak condition when they were attacked. This was one of the most ghastly incidents in the history of the revolutionary movement in AP and the greyhounds true to their name killed our beloved comrades in a cold blooded manner.

Comrade Indira (Manjula)

Com. Indira was born in a middle class dalit family in the Pedamoola village of Chandampet mandal of Nalgonda district. She was attracted by the revolutionary movement and joined as a full timer in 2002. She worked in the South Telangana platoon and was later shifted to Nallamala division. She worked hard as a squad member and developed into an AC member. She married a fellow comrade. She learnt to read and write. She put a proposal before the party that she wants work in an organizational squad. So she was shifted back to South Telangana. During that period she was killed in the encounter at Sangidi Gundala. She was a disciplined soldier and was always helpful to others. She was simple and straight forward. She serves as a model to all of us with such good qualities.

Comrade Madhavi (Saidamma) (18)

Com. Madhavi was born in the village Avulonibaavi of the Uppununthala mandal of Mahboobnagar district in an ordinary Yadav family. When she was a child, her father had left them and married another woman. So it was her mother who brought her up by working as a daily wage laborer. She even managed to send Madhavi to school till 7th standard. In her teens Saidamma fell in love with a young relative. He became a full time activist of the party. After some time she also decided to become a full timer for the party. She joined as a full timer in September 2005. At first the main reason for her joining was because her husband was a full time activist. But she very quickly learnt the party politics and dedicated her life to the people. She became a member of the first platoon. As she fell ill, it became increasingly difficult for her to continue in this work. Even while the party was thinking of shifting her to some other work, she died in the encounter at Sangidi Gundala in June 2006. There is a lot we have to learn from her.

Comrades Suguna (Gangamma) (18), Padma (Kotamma) (16), Pushpa (Lingamma) (17)

The three Chenchu daughters of the soil – Gangamma (Suguna), Lingamma (Pushpa) and Kotamma (Padma) were born and brought up in Appapur of Lingal mandal of Mahboobnagar district. Since there was a Government Ashram School in the village they studied there in the primary section. As the whole village was in contact with the party they were influenced by the politics since they were young and came into contact with the squad. They started questioning the exploitation and oppression in the village. They opposed the traditional marriages in the village and decided to join the squad. Actually the party was also keen to recruit people from the Chenchus in that core area. They were recruited and were being trained for the squad life. Within four days they had an encounter with the police near Eerlapenta. But the girls showed exemplary courage and withstood in that incident. Within five days, there was an encounter again at Sangidi Gundala on June 27, 2006 and the cruel grey hounds police killed these three adivasi young women along with a adivasi boy named Sivudu. He belonged to the Appayapalli village and was herding cattle since childhood. He was also interested in joining the squads and so he had joined just a few days before the encounter. Chenchus are one of the most backward tribes of India and they had been kept in such backwardness by the government even after almost 60 yrs of so called 'independence'. They had joined the movement as they had realized there won't be any improvement in their lives unless this exploitative society is overthrown and an egalitarian society is established. Their martyrdom once again exposes how callous this government can be that it does not hesitate to kill such poor, young boys and girls in the name of crushing the movement.

Colony Tekuguda Martyrs

Martyrdom : 30-06-2006

Comrade Irme (Kumari)

Irme was born in Pedatekuguda village of Kalimela block in Malkangiri dt in a Koya middle class family. She had one elder sister and a younger brother. According to the tribe's tradition she was married off at a young age. After she gave birth to three children her life went through many ups and downs. She came to know that her husband was having relations with another woman. So she brought him to trial in the village court and took divorce from him. It is very common among the adivasis to get a second wife. Even in the plains where this is not the norm, women bear with such situations. But Irme could not bear such a situation and the divorce shows how much she values her individuality. She set an example for many women like her. Her husband thought that she would listen to him if he took the children but she was ready to give her children whom she loved so much than surrendering to him. The myth of motherhood accepted defeat in front of her individuality.

She stayed with her parents and joined a self-help group of the government. She became its secretary and established a shop with its economic assistance. Since it was a movement area which was inseparably linked with the armed struggle for the establishment of people's power, she naturally came under its influence. Simultaneously the activities of the Adivasi Viplava Mahila Sangam increased in that area. It held meetings in many villages and exposed how bogus these government sponsored self-help groups were. Kumari understood the politics behind such reforms and so she dissolved the group of which she was the secretary. After some days she closed her shop also and became an activist of AVMS. She worked for some days in the militia too. Within a short period she became a party member and became part of the village cell. She took up the responsibility of AVMS as a cell member.

In this period she led many struggles against the opressive customs and traditions and the authority of adivasi chiefs and priests. She participated actively in the struggles for fair prices for forest and agricultural produce and mobilized women on a vast scale. She organized the tendu

leaf and bamboo labourers and fought for increase in wages. She led the campaigns against liquour and other such social evils to increase the consciouness of the people.

With the inspiration of these struggles she decided to become a PR. As part of that she got military training in the recruitment camp held at Pujariguda in February 2005. When she was doing all the difficult items too with so much of enthusiasm and determination nobody could remember that she was the mother of three children. On the last day (February 20) enemy attacked the camp in hundreds. Comrades Dulal and Swetha were martyred and Anil was injured in both the legs. Anil retreated some distance and then fell down unconscious. Kumari lifted him up and took him to a safe place literally giving him a new life.

This terrible attack could not deter her and she continued firmly in the path of revolution. She joined the Kalimela squad. She mingled very easily with all her fellow comrades. She cared for the people's needs and taught politics to them. She had deep understanding about women's problems. She could speak for hours together keeping the listeners hypnotized. She gave a call to the women to fight for equality of man and woman on the occasion of March 8, 2006 which still reverberates in the hearts of the people inspiring them to fight. More than a thousand people attended that meeting. Even after speaking for a long time, she said that she wanted to speak more about the anguish of women and spoke for some more time. Her initiative serves as an ideal for the young activists.

She was always ready to either ambush the police or attack the land lords/*sahukars*. She used to fight if women were not selected for such tasks. Party decided to fight for fair prices for groundnuts. If the *sahukars* do not accept the demand it was decided to conduct a famine raid. A team was constituted to fight back any resistance from them. When she was selected for that team she fought and proudly became its member. She played an active role in fighting back the resistance. She gave a thorough beating to the goons who tried to attack the people.

In this manner she became a reliable comrade in the squad within a short period. She was always ready to take up tasks however difficult they may be. Her dictionary did not have the words - 'I do not know'. In April 2006, the recruitment camp for 16 students was successfully held with minimum protection. It was possible due to active role of Kumari.

Kumari loved to sing and dance, especially the adivasi dances. She was always cheerful and kept others happy too. She learnt to read and write in the squad. She strived hard to learn Odiya.

Due to her constant efforts and creative work she soon was promoted to the AC. She took up the responsibility of AVMS in two RPC areas as an ACM.

On May 30, 2006 Kumari was in kitchen duty. The squad had finished political classes for the Bal Sangam members and camped near a village. So there were 20 girls and boys with the squad on that day. Kumari and Bimala had laid down their lives to save these children on that day. When she came to know that enemy was approaching, she fired composedly with other comrades and helped new comrades and Bal Sangam members to escape safely. As she was ill, comrades asked her to retreat. But she went on fighting with class hatred. Police fired rapidly from behind and she died in that firing. Kumari's martyrdom is a great loss to the division movement and to the women's movement. Let us imbibe her revolutionary qualities so that victory can be brought nearer.

Comrade Kese (Bimala)

Kese (18) was born in a poor family belonging to the Koya tribe of Chinna Tekuguda of Bodigatta panchayat. She had two younger sisters and a younger brother. Since her mother was ill, Kese had to look after the responsibilities at home.

As her village was actively participating in the movement, she could not confine herself to home. She participated actively in the movement against oppressive traditions, customs and forced marriages. She also fought against chiefs and priests along with other villagers. She participated in the struggles for fair prices, increase in wages and in anti-liquor struggles. She also joined the militia in the village. After working for six months in the militia, she decided to become a full timer in the squad. Some persons from her village had joined the squads but had come back home due to various reasons. Bimala did not get disappointed by seeing them. She understood it as their political weakness and went ahead. She became a full timer during PLGA day. She was sent as Potteru Squad member. She did all tasks given to her with discipline. She talked less and was very determined. Though she became weak due to continuous

malaria and her mother put pressure on her to come home, she told her that she would never come back.

In the encounter on May 30, 2006, she did not panick and immediately took up her weapon and kit and went into cover. She fought with the enemy along with Kumari and other comrades. While retreating she was hit by the enemy bullets and laid down her life.

Let us pledge to carry forward her lofty aims.

Comrade Anju

Martyrdom : June 2006

Com. Anju joined the party when she was 15 years old as a full timer. She was very enthusiastic towards the party work and paid special attention to whatever she did. She was responsible, disciplined and had will power for achieving her task. She was very amicable with women, men, with people of her age, with children and others. She was an exemplary comrade. She developed revolutionary and communist characters like commitment and firmness. She advanced step by step in the revolutionary movement. She had lot of hopes in the party and revolutionary movement. At times a small mistake would lead to a heavy price. This is what happened in the case of Com. Anju.

Martyr Com. Anju (Jhamur Marandi) was born in Jambuni village in the limits of the Kanksa police station in Bardwan district in West Bengal in a middle class peasant family she studied until 5th class. She joined the party in 1999. She started working in the women's front, organizing the women. In a short time she started wielding the weapon in the squad. In 2000 when Jharkhand state was formed she was recruited into the women guerilla squad. Later this guerilla squad was combined with PL-30. Then she became a member of this PL. She fulfilled her responsibility in imparting political training to the women comrades in the platoon. Later the PL-30 and PL-35 were merged to form a company in the erstwhile MCCI. Then she became a member in the company party committee. She took medical training and took up the responsibilities of a doctor. She had a good role in developing the company politically and molding it in a disciplined manner. She was firm regarding discipline. She was keen on learning to read and write. She was the in-charge of the medical team in the company. Her nature was heroic, stable and serious. She had the capability to lead the guerillas. She was part of many raids and ambushes. She played a good role in these actions. In June 2006 she was in Assault group 2 in the short surprise attack on the Jhumra STF, CRPF camp in Bokaro district in Jharkhand.

This assault group went very near the camp, attacking and occupying all the rooms. According to the plan this group chased away one sentry. But it could not control another sentry since there was severe firing from it. It tried to advance with fire and movement. But the enemy concentrated

LMG firing in this place and so it was difficult to advance. A comrade operating SLR asked Com. Anju to fire while he was changing his empty magazine. Then Com. Anju peeped out of her cover to observe the movements of the enemy. Exactly at that moment she was hit by a bullet on the mouth and it pierced through. In a few seconds she lost her life. Com. Anju was the first woman martyr who died fighting with the enemy in Jharkhand. Her martyrdom is especially a heavy loss for Bihar-Jharkhand. She was exemplary among the front rank, efficient women in PLGA in the dynamic, strategic area of BJ SAC.

There is a lot of necessity of leading women guerillas, commanders and warriors for the PLGA. In such a situation it is a severe loss to have lost Com. Anju. The Jharkhand region, the whole party and the PLGA ranks were sad with her martyrdom. It is impossible to forget her. Her loss cannot be fulfilled. It is a challenge to fulfill her loss. There is a necessity for many more 'Anju's. We can fight back the enemy offensive and take a qualitative step forward in the revolutionary movement only when thousands of Anjus come up. Only then it would be possible to develop guerilla war into mobile war and PLGA into PLA and guerilla zone into a liberated area. Now there is a necessity to bring thousands of young women and women into the people's army and prepare many women into efficient warriors like Anju. It is possible only when we take the revolutionary and communist characteristics of Com. Anju as an ideal and follow them. We have to study the life history of Com. Anju, take her revolutionary and communist characters as ideal and mold ourselves into such an exemplary guerilla. Thus Com. Anju would be alive in our memories.

Comrade Vadde Sushila

Martyrdom : July 2006

Com. Sushila was killed by her husband and the village bad gentry in Messi village in Prathappur area of North Bastar division in July 2006. They buried her corpse. She used to oppose the village elders' evil doings in front of people and she developed herself into a true leader of the masses by being in the forefront in people's resistance struggles. This was the main reason for killing her. It was a cruel manifestation of patriarchy too.

Sushila chose to marry Satru of Messi village at the young age of 15 when she had visited that village for song and dance programme. It is a norm among the adivasis to go to other villages to sing and dance and choose their partners. After they got married both of them worked in the mass organizations and used to meet the squad when it visited the village. But she went ahead than him in her work in the village KAMS and gradually went on to become the village party committee member. She was always to ready to take up tasks given by the party. Her husband became jealous of her but she tried to make him see yhings properly and opposed his patriarchy.

When the village bad gentry tried to woo the people away from the party saying that they will have to face repression, she reported it to the party. One of them was Sushila's brother-in-law. She brought him in front of the people and exposed him. An ordinary woman exposing them in front of the people enraged them. The village priest and some village elders spread rumours about her. But she did not care. She increased her activities. She volunteered to be in an ambush set up as part of TCOC (tactical counter offensive) campaign. Once when police tried to whisk away the mass leaders of Messi village, women under the leadership of Sushila resisted the police and got them released. Com. Sajonthi, a martyr from the cultural field was her sister-in-law. Inspired by her martyrdom she led the cultural troup at the RPC level. All this had angered the village bad gentry. They began influencing Satru in many ways. The priest said that there was illness in the family because she was roaming about like that. Her brother-in-law also tried to turn him against her by placing doubts in his mind about her behaviour. That she did not have children was an added factor. He even told him to get rid of her and get another wife.

Already Satru was jealous that she was the established leader of four, five neighbouring villages and was ahead of him. Influenced by them, he began putting restrictions on her movements and harassed her mentally and physically. But she told him that she would never leave the party. She reported to the GPC (village party committee) when all this became unbearable and the party also tried to explain to him. But the harassment continued. Finally she got vexed and told her friend that she wanted to become a full timer. Both of them decided to do so after the martyrs' week and dispersed to go for the propaganda campaign of the week. After training with the CNM team she rested at home in the night and three CNM children also slept with her. Her husband came home drunk and immediately began abusing her and hit her on the head with a club. The blood started oozing out of the wound, the children cried and tried to stop him but he went on clubbing her and she died on the spot.

The DK level KAMS conference condemned her murder and made a resolution that her murderers should be punished. The people were enraged after they came to know about her murder. A people's court was held with hundreds of people in Messi village. The bad gentry tried to escape responsibility at first but at last they had to bow down before people's fury and accept their guilt. Her husband, two of the village bad gentry and two ex-mass organization leaders who were their accomplices were beaten by people as punishment. The property of the two village bad gentry was seized and distributed among the people. The husband was sent away from the village. This incident inspired women and they felt that the revolutionary movement would always guard women's interests. This was people's justice. And they all vowed to carry forward her aims.

Comrade Kadti Penti

Martyrdom : July 2006

Kadti Penti belonged to Aargatta village in Konta tehsil of Dantewada district. She was a Muria adivasi. Kadti Penti was a 28 year old young woman and worked as a range committee member in KAMS. She was elected as the Dornapal range committee member in 2005. In the same year she was given party membership. As a range committee member she mobilized women on a wide scale on various issues. She mobilized women not only on women's issues but also in other political issues like demand for Separate Bastar. She was adept at solving people's problems in the village and was accepted as their beloved leader.

The CRPF and SPOs got hold of her in Aargatta and killed her after brutally torturing her. Her dead body was tied in a gunny sack and was thrown in the Sabari river. With her death, the people of Dornapal have lost a good organizer and leader who took care of all their problems. It was an organizational and political loss. A budding woman leader was forever extinguished. But her inspiration lives on among the people and is guiding them.

Daraboyinapenta martyrs

Comrade Rajitha (Susheela)

Martyrdom : 23-07-2006

Rajitha was born in 1974 in Palem village of Palamur (Mahabobnagar) district. It was a drought affected district and theirs was a poor family and on top of it she was a daughter in a joint family. So she was brought up as an obedient girl with many restrictions and she always acted in a responsible manner. Though she had no proper food, no chappals for her feet, only torn clothes to wear and no books to read, she used to go to school regularly. As soon as she came back from school she used to help her mother in house work. When she was still young, just in eighth class, she opened a small retail shop to help her family financially. Thus she studied till 10th standard in the village. Her parents thought that the girls have come of age and they should be married off. But they were so poor that they decided they could not marry them off then and migrated to Hyderabad city in search of livelihood. During summer holidays she worked in a candle factory. After holidays were over she joined in Intermediate in a government college.

Daily her father used to nag that there is no need for a girl to study. She never cared such comments. She went wherever she could learn any new skills free of cost like tailoring, typing, computer, shorthand, spoken English etc by walking long distances with determination. She fought a war for educating herself.

She faced sexual harassment from childhood itself and from her own eldest brother. She did not understand why all this was happening to her. She believed god would save her from all travails and so she used to

religiously do *puja* to all gods praying that her brother should change, that her family should prosper and that her conditions should improve. But nothing changed. In fact the conditions worsened. Then she joined in degree in a college and came into contact with a women's organization called Mahila Chetana working in Hyderabad-Secunderabad twin cities. This was a big turning point in her life. She realized that she was not alone in facing all these problems, that every woman in this society is facing some or the other problem and that the government is encouraging imperialist, obscene culture and literature which is giving rise to these problems. She understood that fighting against these was the solution to the problems faced by people like her. She also believed strongly that girls should learn karate and solve the problem of sexual harassment with self respect. So she started learning karate. The problem she faced from her brother was solved with this. But other problems cropped up.

Pressure was built up at home to stop her from learning karate as they thought it would be difficult to get her married. On the other hand karate instructors were also sexually harassing their girl students and so the girls were dropping out. So she firmly believed that only women karate coaches should teach girls if they are to learn freely and tried to develop herself in that direction. She became a coach and taught karate free of cost to girls in schools, colleges and slums. For that purpose she went cycling to many slums to gather girls. Actually she had a very weak body. Though she was a weak baby from birth she used to take lot of care in health matters because she did not want it to become a hindrance in learning karate. Though she came from a vegetarian family she changed her eating habits after joining the organization. She used to be very active and lively with all this. She never fell sick. She believed that we can work more if we are healthy.

Everyday there used to be quarrels at home as they brought new matches for her and they also put pressure on her to stop karate. While working in the organization she developed the understanding that marriage is a union of two hearts and a union of ideologies and that it should not have anything to do with caste, religion, dowry or money. She declared in no uncertain manner that she would not have an arranged marriage. She even refused to sit in front of the prospective grooms and their families as was the norm. Now beatings accompanied scolding. By this time Rajitha was already working as a receptionist in a private nursing home. Clashes intensified and she left home after declaring that she can live independently. Her sister followed in her footsteps. Her parents thought this act of hers will make them lose their prestige in society. So they went to the police

and with their backing came to the organization's office and attacked it. They abused the organization in the most obscene manner. Finally both the sisters had to announce in a press conference that they both were majors and that they had the right to live independently. Everybody supported and appreciated their act of bravery.

Within a short time Rajitha developed as an activist and went on to become the organization's Joint Secretary. Between 1995 and 2003 she was in the forefront in all the activities and struggles of the organization and led them militantly. She made the adversaries bow before the movement. We can see this in many struggles whether it was the struggle against lifting of subsidies, exposing the sham of Chandrababu's Mahila Janmabhoomi or fighting for water facilities in slums or demand for a school building, for implementation of welfare programmes or even in Bangalore when their state federation (APCMS) had given a call against the Beauty Contest in 1997 and the activists got arrested while doing rasta rokos. The activists were dragged by their hair and beaten black and blue till they bled. Instead of deterring her, these incidents of state violence only served to increase her hatred against the state. She loved to have long hairs. But after the Bangalore arrests she thought that her long hairs came in handy for the police to beat her and so she cropped it. She used to look like a boy with her short hairs.

In the year 2000, flood waters inundated Hyderabad. Many slums got submerged and thousands of people became homeless. As the convenor of the 'Flood victims Committee of Twin Cities', she participated in the relief campaign and in distributing rice, money and clothes to the victims. The MRO embezzled the relief fund which was to reach the slum dwellers and sent the police as he could not face the questioning people. Rajitha and six more mass organizations' activists and slum dwellers were arrested as they questioned the police. She was kept in police station for two days and in jail for four days. She never lamented the fact that she was arrested and tried to get necessary things for those arrested by demanding the police. When they tried to take photographs she opposed saying that they were not thieves and the police had to backtrack. She used to give slogans non stop every time she was taken to the court. In the two days she spent in the police station she used to sing songs and practice a play on how they were unlawfully arrested (though she was not an expert) thus filling everybody with enthusiasm, brimming with enthusiasm herself. The lady constables were so surprised that they said 'we have arrested so many people but we never saw anybody who is so happy and not at all

worrying about being arrested'. Some of them started sharing their problems with Rajitha. This experience was repeated in jail also. She tried to understand the conditions of the jail inmates in the four days time she got. She used to go to all the women prisoners and ask them about their problems and why they got arrested. She did not participate in the celebrations of Gandhi Jayanthi in jail as an act of protest. She exposed it from the stage. The jail inmates looked after the activists very affectionately. When she was released on bail after four days, all of them felt as if one of their own was leaving and were very sad. It shows how much she mingled with them.

When asked about her jail experience she said that she did not get sufficient time to know about the sufferings and lives of women in jail and that it would have been nice if she had spent another week in jail! That was Rajitha for you. She tried to understand anything in a political manner.

She never liked to waste even one minute. She used to say that we must work hard and move fast and she implemented it. Even if she could not learn something quickly she never used to get disheartened. She used to strive hard to learn with determination. This could be seen in every aspect. She used to lift heavy loads easily. Rajitha was such a person who never got disheartened in spite of any number of people discouraging in any number of ways or creating hindrances in her work or in her endeavors. She did not give these much importance and took them as a challenge. She never looked at any matter in a superficial manner and dwelled deeply into it. If she liked to do something she went to great lengths to do it. She believed that women's liberation was possible only with the liberation of the proletariat and that it could be achieved only through armed struggle. So in 2003 she joined the Maoist party and was martyred in an encounter with the YSR mercenary police forces on July 23rd, 2006. Our Rajitha once again reminds us words of Marx that nothing is difficult in this world, there can only be people with no determination. She personified that determination. In fact, Rajitha did not have any talents in the beginning. She came from a backward area, from a poor family and from an upbringing full of restrictions. By achieving everything with her determination, fighting against the society and her family by breaking chains of traditions, she proved that nothing is impossible or difficult in this world.

Thus she became a model for all us to emulate.

Comrade Vijayalakshmi (Syamala)

Com. Vijayalakshmi (21) was born in Kalwakurthy area of Mahaboobnagar district She used to work very hard at home doing household chores. But her labour was never valued. She was always scorned and derides as 'the black one' or 'blacky' due to her skin colour. As she was growing up, her individuality developed and such taunts hurt her more. In this patriarchal society, people try to draw more dowry by using excuses that the girl is black or not beautiful. So Syamala was seen as a burden by her family who felt it was not easy to marry her off with lesser dowry. They used to worry that they cannot get her married at all. Seeing all this, she was hurt deeply. She used to think about what beauty meant and if a person's qualities and labour would have value in this society or not.

At that juncture, Syamala got the contact of VMS. She was relieved that at last she could find the answers to her questions and a solution to her problems. She worked actively in the sangam and developed herself politically. She increased her commitment and finally decided to become a PR. She joined the PGA in 2002. She worked for some time in Mahaboobnagar district and was then shifted to protection platoon in the Nallamala forests. In 2004 she married Com. Sanjeev. (Com. Sanjeev was also martyred in Nalgonda district in 2007). It was a love marriage and they were happy together. She was promoted to the AC by the party after seeing her dedication and determination and especially her hard working nature. Both she and Sanjeev were known for this quality of selfless work. She took up responsibilities in that platoon and till her last breath had been engaged in protecting the state and central level leaders. On July 23, 2006, the enemy surrounded them on a big scale in the Nallamala forests near Erragondapalem in Prakasam district Syamala fought bravely in this battle and was martyred along with Com. Madhav (AP state committee secretary) and other comrades.

Let us hail the sacrifice of this comrade and let the world know that true beauty lies in selfless sacrifice for the people.

Comrade Sangitha (Parvathi)

Com. Sangitha was a young widow from Medak. She had to face many hardships for being so ‘inauspicious’ as to lose her husband at a

young age. She came to Hyderabad not only in search of work but also in search of a dignified life. She was an illiterate woman and used to wash dishes for a livelihood. Her search for dignity for herself broadened into a search for the dignity of the whole womankind which led her to join the revolutionary armed struggle. Soon she learnt to read and write and became a member of the JNM squad in Nallamala forests. She died in the encounter at Daraboyinapalli on 23-07-06 in the Nallamala forests. Her life may have ended on that particular day. But her search for dignity will be carried by other men and women till all mankind achieves it, irrespective of class, gender, caste etc.

Comrade Sita (Parvati)

Parvati was born in Chetla Timmayapalle village of Medak district in a poor family. She used to herd cattle from her childhood to help maintain her family. Due to poverty, she was married as the second wife of a person. Sita was not ready to live as the second wife and so she gave divorce to him. Sita had been a victim of this patriarchal society. Her family had close contacts with the Indupriyal squad working in that area. She gradually learnt about the party which showed the path of liberation to lakhs of women like her and finally decided to dedicate her life for the same. She became a full timer in 2004. After working for some time in Medak, she was transferred to work in the protection squad of the AP state committee. She led a hard life in the Nallamala terrain. She climbed the mountains and walked for hours together with gritty determination. She was always cheerful and was a disciplined comrade. She was always alert in defending the leadership which was her main responsibility. Sita was martyred in the encounter on July 23, 2006 along with the AP state committee secretary Com. Madhav and other comrades. Sita was a party member and she remained an ideal comrade till her last breath.

Comrade Mamata

Mamata

Comrade Bina Devi

Martyrdom : 13-09-2006

Com. Bina Devi was born in the village Bhagdih of Jamtada Thana of Kundohith post in a poor peasant family. She came into contact with the party in 1972. She had three children and she was always ill. Since she was poor she could not get proper treatment. But she organized women and led them in struggles as long as she was alive with dedication. She was a member of the village NMS unit. She conducted the organizational and propaganda work of NMS in the Santhal Paragana area and was very active. She was 42 years old. She died at home on September 13, 2006.

Urattam Martyrs

Martyrdom : 15-09-2006

An informer had tipped off the police about the whereabouts of the squad in Eturunagaram area and with specific information the police surrounded all the pockets nearby. The squad finished its work in Kondai village and was going to the next destination when the enemy surrounded them and opened rapid fire indiscriminately. Comrades Padma, Madhu, Geetha and Nirmala died a hero's death there by resisting the enemy forces bravely in this battle in Urattam forest on 15-9-2006.

Comrade Sunarikani Pramila (Geetha)

Com. Pramila was born in a village which was a strong centre for the movement in the Eturunagaram mandal in Warangal district. She was the elder daughter of her parents and as a girl she did not get the opportunity to go to school. She used to do house work and go to work as labourer too.

During the 'Talks' period, activities of the party increased on a vast scale and she wanted to participate in the anti-liquor movement along with other women who came in large numbers into the struggle. But patriarchal bonds did not allow going outside. They confined her to home. She wanted to free herself from this jail. She met the Sangam people and discussed her ideas with the Sangam. She used to meet the Sangam and learn about revolutionary politics. Gradually she increased her committment and put the proposal before the party that she wants to work full time for the revolution. She put this proposal at a time when the repression was on the increase. That shows how committed she was to the people. She joined the Eturunagaram LOS and withstood all kinds of difficulties in a squad life, that too amidst repression. She participated actively in the collective works of the squad. She used to carry heavy luggages and competed with the men in such tasks. She fulfilled all her duties with dedication and responsibility. She learnt to read and write within a short period and was much disciplined too.

The enemy had built up an informer network in the Eturunagaram area, deployed forces on a large scale and was hounding the squad. Party has decided that the movement could not advance without destroying the informer network. She was in the forefront in the annihilation of an informer.

Com. Geetha was martyred on August 15, 2006 in the Urattam forests.

Comrade Mudige Padma

Com. Padma was born in Chinthagudem village of the Eturunagram mandal in Warangal district She was the eldest daughter and had two younger brothers. Since her parents were old and they were poor, the burden of maintaining the family fell on her. It was very difficult for them to meet ends. She wanted to send her brothers to school though she could not even dream of such a possibility for herself. She worked very hard as a labourer and supplied milk by going to the houses of villagers. Thus she sent her brothers to school.

The squad used to visit her village often. Padma's parents used to go to meet them. So Padma was familiar with the guerillas from her childhood. She used to discuss about her problems and those of women in the village with them. She listened with attention all the politics taught by the squad and tried to understand them well. She joined the PGA in 2001 and started her life as a guerilla. In her five years of revolutionary life, she took part in many activities including famine and other peasant issues.

During the 'Talks' period, she mobilized women to participate in many small and big meetings, and consolidated the people into various organizations. She participated actively in building Martyrs' Columns and making the memorial meetings successful. She had a role in the annihilation of informer Kaka Bhaskar belonging to the Kannepalli village. She mingled well with the people and women of the village and was a keen listener. She was a good narrator too and reported everything to the squad without forgetting anything. Everybody in the Eturunagaram area from children to old people knew Com. Padma personally. Especially in the Godavari belt she was a familiar face in the villages.

Repression increased by the time Padma joined the squad. Some comrades were martyred and some surrendered. But Padma never wavered and advanced in her work. To implement the decisions of the July 2006 DC meeting, they were consolidating the people in the Eturunagaram area when and informer had tipped off the police about their whereabouts. With specific information the police surrounded all the pockets nearby. The squad finished its work in Kondai village and was going to the next destination when the enemy surrounded them and opened rapid fire indiscriminately.

Comrades Padma, Madhu, Geetha and Nirmala died a hero's death there by resisting the enemy forces bravely.

Comrade Nirmala

Com. Nirmala (Vasantha) was born in the Tirumalagiri village of Regonda mandal in Warangal district It was a villgae where class struggle was going on and her family was a revolutionary one too. Her elder brother was working in the Sangam when she was still a child, but she understood about the exploitation of land lords and the revolutionaries who are fighting against it. She was married to Raya Komuru (Ramakanth) at a young age. He belonged to the Pochampalli village and was already actively participating in the Sangam activities. Within a short period after marriage Ramakanth went underground as a full timer. Vasantha stayed at home and worked in the fields. The police harassed her putting pressure on her to make him surrender. She bravely resisted such attempts and also gave moral support to her parents and in-laws to withstand such pressures.

Her neighbours too brought pressure on her to leave her husband and remarry as he had gone into the party. But she resisted these attempts too. Finally she decided to join the party.

She was recruited into the party during the 'Talks' time in 2004. Though she had physical problems, she underwent military training with determination. She worked for some days in the Narsampet squad and then was transferred to the Eturunagaram LOS. She showed good interest in learning and teaching politics, especially to women. She learnt to read and write in a fairly short time.

She was friendly with everybody. Though she knew that her physical condition was not conducive to a war situation, she accepted the situation with a smile and continued as a guerilla. She felt it is better to die an early death as a revolutionary than living for a long time without doing anything to change this society.

Com. Nirmala was martyred in the Urattam forests on 15-09-2006.

Comrade Torrem Laxmibai (Padma)

Martyrdom : 14-10-2006

Comrade Padma's life history is one of the most inspiring in our revolutionary movement. Perhaps there are very few instances where women came into the movement on account of their husbands and stayed on even after their husbands had deserted the party and revolution. Those who had seen her—frail, physically weak, mild-looking and soft-spoken—during the early 1990s, when she used to come to the guerrilla zone to meet her husband Rajanna who was in the squad, would never have imagined that she would have moulded herself, a few years later, into such a hardcore revolutionary participating in several raids, ambushes and attacks on the enemy.

Comrade Padma hails from Somini village of Tiryani mandal in Adilabad district. Comrade Padma developed from a squad member to the member of the district committee. She joined the movement in 1995 after continuous persuasion by her husband who worked in the guerilla squads in the Adilabad. She was married to one of her relatives in her childhood and was always confined to house work. She refused to leave the house and her son to join her husband. But once she decided to join the squads she remained with them until her martyrdom in October 2006.

The transformation of Comrade Padma from a house wife in a backward peasant family into one of the leaders of the revolutionary movement in Adilabad district, from the soft-spoken, sensitive, mild-mannered and gentle girl into a beloved leader and organizer of the people and a terror to the police and reactionaries is really an amazing story which will remain an inspiration to one and all. The growth of political maturity and individuality in Padma made her husband both envious and inferior. She fought back his attempts to dominate her and his exercise of patriarchal authority over her. As the state repression became more and more intense in the later part of the 1990s, Rajanna could not withstand it and decided to desert the movement. He naturally assumed that comrade

Padma would also accompany him since they were married for long and also had a son. But she remained stubborn, steadfast and committed to the revolutionary cause and refused to accompany him. Thus she continued in the revolutionary movement even after her husband surrendered to the enemy. She served as a guard to Com. Lalitha, the then secretary of the Adilabad district committee. Later Padma became a commander and was elected to the DC a few months before her martyrdom. The confidence and courage, determination and tenacity, which comrade Padma had displayed during the most difficult phase of the revolutionary movement in North Telengana, had endeared her to the people. Her self-effort and hard work had played a great role in her development. The life of Padma shows that it is possible to transform millions and millions of backward peasant women suffering under the burden of patriarchal and feudal oppression into great revolutionaries to overturn this exploitative and oppressive social system and build a genuine classless society.

Comrade Kavitha (Sulochana)

Martyrdom : 30-10-2006

Com. Kavitha was born in Gopalpur village of Chityal mandal in Warangal district Her mother died when she was still a child and her step mother did not treat her well. Her father died when she was ten years old and her travails increased. Her step mother not only beat her and scolded her but also mixed poison in her food once. Sulochana observed this and went crying to a neighbour who was friendly with her. He helped her and through him she came into contact with the party. With his help she joined the Chityal squad in 2001. Within a few days she was transferred to Narsampet squad. She used to be active in all works though she was very young. She learnt to read and write within 3 months. Seeing her zest she was transferred to the 3rd platoon. She used to fulfill even difficult tasks and established herself well in the military field.

When she was in the platoon, the enemy attacked them near Reddypalli in Mahamutharam mandal (Karimnagar district). Com. Mamatha who was beside her was hit and she died on the spot. But Kavitha did not become frightened or confused; she fired twelve rounds from her single barrel gun and retreated safely with other comrades. When the platoon was in the Narsampet area the enemy attacked them with specific information about their route of journey. She retreated safely there too without any trace of fear. There was one comrade named Madhavi with her. She could not see in the night. So Kavitha held her hand and walked the whole night barefoot without food.

After she worked for three years in the platoon, the party dissolved

the platoon in 2004 and she was transferred to the Karimnagar LGS. During the talks period she was transferred to Venkatapur SGS in Khammam district. Within a short period she learnt Gondi and mingled well with the people. Later she was transferred to the Sabari area in Khamman dt in 2005. When the Kukkunoor squad was newly formed in the district she joined it as a member according to the party decision. Thus she was always ready to work wherever the party sent her. In 2006, she was promoted to the AC and was transferred to the Eturunagaram squad in Warangal district They had to face frequent encounters with the enemy there but she withstood firmly in the squad.

Sulochana participated actively in cultural programmes too.

Sulochana was martyred in the attack on the squad on October 30, 2006. Sulochana had joined the revolution as a young girl but was martyred as a brave guerilla.

Badwel Martyrs

Martyrdom : 10-11-2006

A total of nine comrades were killed in an encounter in the Badwel forests of Kadapa district on November 10, 2006. It was one of the biggest incidents in the ongoing war between the Maoist forces and the AP Police. The Matryrs include AP State Committee member Comrade Raghavulu and four women comrades.

Comrade Daggubati Kalpana (Ramana)

Kalpana popularly known as Comrade Ramana in the backward Palnadu area of Guntur district was killed in an encounter in the Badwel forests of Kadapa district on November 10, 2006. Comrade Raghavulu was her life partner and both of them died in this incident. Comrade Sandhya (Golla Rajyalakshmi), Comrade Parvati (Nagamani), Comrade Sujata (Lalita) were also killed in this incident.

Kalpana was born in Pedavadlapudi village of Mangalagiri mandal of Guntur district she came into contact with the women's organization while she stayed in a hostel in Vijayawada for studies. She gave her 10th standard exams in 1988 and continued to work in the women's organization. Her father was a CPI leader and her uncle worked in the revolutionary movement. So Kalpana was in touch with left idealogy since her childhood. As her uncle also worked in the movement, she too decided to work in the party. Her work in the VMS moulded her into a revolutionary.

Kalpana married Com. Raghavulu who was working in the party and joined the Bollaplli squad in Guntur district as a member. She changed her name to Ramana there and studied the conditions of the people in

that area. She developed into an ACM and commander there. She worked in the Guntur women's organization too for some days. She then worked as the commander of Veldurthi squad. She participated in all famine raids and militant actions. She played an important role in the raid on Addanki PS. Thus she developed herself in the movement and became a DCM in 2004.

Com. Sandhya

Ramana was a very simple woman who was always very humble. She was a person who talked less and worked more. She had been associated with the Guntur rural movement centred on the backward Palnadu pocket for more than a decade and was as popular as Com. Raghavulu. She developed herself from a squad member to a District Committee member through sheer hard work and dedication. She led the peasantry and wage labourers of that area in many struggles. She also led them in famine raids when the poor peasantry of Palnadu was reeling drought. As a woman she was conscious of the n on women and so concentrated on building Viplava MS) the revolutionary women's organization of AP wherever she worked. The oppressed women rallied into the women organization under her leadership and Guntur district had always been a place where there were strong VMS units. She was one of the women comrades who ensured this. She fought patriarchal tendencies in the party too.

Com. Parvati (Nagamani)

She had fallen ill many times and was down with the notorious Nallamala malaria a number of times. But she was undaunted in her spirit and carried on her responsibilities with a determined look on her face.

She had been shifted to the Rayalaseema organization from Guntur in 2006 and she willingly integrated with the movement there in the name of Chandana. She tried to study the specific problems of that area in order to give better guidance.

In her long revolutionary life she had seen many ups and downs inside the party and went through many rough patches of repression, but she never looked back or wavered. Dozens of comrades surrendered to the enemy in front of her eyes but she always believed in the victory of communism. That is what she told her family also when they feared for her life.

AP movement had lost many exemplary women leaders to repression especially in the past decade. Com. Ramana was one of those leaders whom we can compare to the bricks which constitute the wall. She is a senior comrade with 18 years of experience. It is a great loss to the AP movement and PLGA to have lost such a dedicated, humble leader. Let us vow to carry forward her lofty aims.

Comrade Poyami Moti (Vasanta)

Martyrdom : 26-11-2006

Com. Moti was born in the village Jangla (Para Kalsera Gudem), Block Bhairamgad, Dantewada district. On November 26, 2006 the PLGA did an opportunity raid on the Andhra grey hounds in the Kistaram area of South Bastar. She fought the enemy very valiantly and chased them while firing. In that process she was hit by the enemy bullets and laid down her invaluable life.

She was the second child in the family. She became a member of the children's organization at a young age. She chose the revolutionary path as she believed there is no liberation of women without revolution. She opposed the exploitation and oppression of village elders. Moti worked in KAMS in her village and organized women against the oppressive tribal customs and discrimination. She increased her awareness and that of the village women with these activities. Her family did not want her to be recruited into the party and so sent her away to a relative's house which was not located in the movement area. They tried to teach her that the party was not good. But she never heeded their advices and worked actively in the Sangam works. She joined the PLGA in January 2006.

After the Salwa Judum started, her village was one of the first villages to rebel against it. Moti's brother was an activist in DAKMS and so the Judum goons hacked him to death cruelly. She was filled with class hatred with all these atrocities of the Judum and wanted to join the PLGA to fight against the ruling classes who were perpetuating them. Even during Salwa Judum black days she used to work bravely while facing great difficulties by escaping from the goondas and the police. Though she was a new recruit, when the party put a proposal to her to work in North Telangana, she agreed without any hesitation though that state and language are

new to her. She became the member of Wajed LGS under North Telangana Special Zone abiding by the party decision. After she went to North Telangana she became member of the newly formed platoon. She won the praise of all the comrades in the platoon. She was disciplined and adhered to party rules strictly. She was always ready to take any kind of risk for the sake of revolution. She was faster than other comrades in learning Telugu. She served the patient comrades without feeling any inconvenience. Such were the ideals in her which every one of us should emulate.

Later, on 26 November 2006, the PLGA attacked the greyhounds near Charla and Moti was martyred in that attack. Moti proved that there are no borders and limitations for communists to work and went from Bastar to AP and gave her life. This brave soldier will live forever in the annals of the revolutionary history of India.

The PLGA guerillas brought her body with them and gave her a fitting farewell with revolutionary traditions. They pledged to carry forward her aims.

Tapasi Malik

Martyrdom : 18-12-2006

The West Bengal government had given hundreds of acres of land belonging to the peasants for Tata Motors factory in Singur, without even bothering to give the peasants any proper compensation. This led to a militant agitation against Tata Motors and the Left-front government, particularly against the CPM which is leading it. Tapasi Malik became the first woman martyr of this people's agitation. She was brutally murdered after gang raping her with the connivance of police and the CPM goons.

Tapasi had dropped out of the local Beraberi High School after Class VIII because father Monoranjan could not afford the fees. Still, she was the most educated in her family. She did the household chores, helping mother Molina. Her debut as an activist came the day Tata officials were stopped near a club, Ujjal Sangha, in Bajemelia, yards from her home. On September 25, she joined the gherao of the BDO's office with her mother. Then followed a trip to Calcutta to attend a Trinamul Congress meeting. Back in Singur, Tapasi went about liaising with the committee's top leaders, including Nayantara Dhara, who wrote the lyrics for the protest songs.

Twelve hours before her body was found in flames in Singur's fenced area on Dec 18, 2006, Tapasi Malik had been pushing a crowd of young land acquisition protesters to sing louder. "*Jokhoni gaan gaaibe*, *gala phatiye*, *jore*, *bhalo kore gaaibe* (when you sing, never hold back, give it all)," the 18-year-old urged the young boys and girls at Sunday's sit-in, which she had taken the lead in organizing. Members of the *Krishi Jomi Banchao Committee*, the pivot of the protests in Singur where land has been acquired for the Tata Motors factory, said the words of the murdered girl reflected her spirit. Without her efforts, the six-hour show from 10 am on the day at Baro Haath Kalitala off Bajemelia — an effort to get local students and youths to join the protest — would have been a non-starter, committee member Ganesh Chakrabarty said. In Beraberi, Gopal nagar and Bajemelia Tapasi was a hero in the war against the government. Ganesh Chakrabarty, who sees the Tatas' "dream project" as a harbinger of doom, said: "Tapasi was a bundle of energy. She mobilized contacts in other villages — she was a natural organizer." Both her parents and Tapasi had been opposing the land acquisition and were active in the movement.

Students of the primary schools in the *moujas* were active in the movement and they said that they were fighting as their parents' livelihood was in danger and in spite of their teachers' stiff resistance. The numerical strength of the *Singur Krishi Jomi Raksha Sahayak Chhatra Committee*, loyal to the *Singur Krishi Jomi Raksha Committee*, has gone up from 35 in July to 600 in March 2007. Tapasi was the shining star and leading organizer among these militant student activists.

Tapasi had gone out of her house to answer nature's call early on Monday. "Later, the villagers found the half-burnt body of Tapasi. She was raped, throttled and then her body was set on fire. Policemen and CPM workers can't deny responsibility as Tapasi's body was found inside the already-fenced area earmarked for the Tata factory. Tapasi slept with her niece Aparna Dhara on Sunday night. Around 4:30 am, she told Aparna that she was going out to relieve herself. This is usual for her. For, she woke up early, to cook for her father and brothers, who left for work early in the morning. But on Monday morning, she didn't return even after 90 minutes. By then, a few villagers from Khanserbheri coming to Bajemelia Paschimpara, noticed something burning, barely inside the fence. When the villagers went here, they smelled burning flesh. The remains — only the face and the limbs were visible — were lying in a five-feet long pit.

Tapasi's father said that she was murdered and her mother said that Tapasi was raped before she was murdered. Tapasi's parents were poor people who survived on their meager earnings and Tapasi's murder shocked and grieved them to no end.

The social fascist CPM not only murdered Tapasi for actively participating in the movement but had also tried to defame her character by spreading lies. They propagated that Tapasi had some love affair and as there was an altercation regarding this with her parents she had committed suicide. This was one of the most blatant lies propagated by these goons. This was done keeping two evil purposes in mind. One was to divert the attention from the real murderers and to portray the murder as suicide. The second purpose was to threaten girls and women who come to the fore in the agitations. In a feudal society the 'easiest' thing for anybody to do to stop women from becoming politically active is to defame their character. This is a recurring phenomena in India and it goes to the credit of women activists that they are braving such foul propaganda without any fear and giving a slap on the face of patriarchy.

The murder of Tapasi Malik has further angered the school students who have been fighting against forcible acquisition of land since July. About 400 girls and 200 boys from schools in the affected moujas have joined the SKJRSCC. The girls, from Beraberi Suryanarayan Memorial High School, Daulatpur-Doluigacha School, Gopal Nagar Harharia High School and Gopal Nagar Kumud Ranjan High School, organized rallies separately demanding punishment for the murderers of Tapasi.

Tapasi's brutal murder was condemned by democrats, progressive women's organizations and fighting people all over India. Her name reverberated in all the agitations against SEZs and due homage was paid to this bright young girl. People vowed to carry forward her struggle and she became an inspiring model for people's activists, particularly for women activists.

Comrade Kiran (Soma)

Martyrdom : 17-12-2006

On December 17th, 2006 Com.Kiran (Soma) of village Puregada, Ranka Thana was caught on her way from village Kulhi, Bhandariya Thana of Gadwa district along with her husband. They were taken to the village Piprahi Kanher Nadi Thana Balrampur, beaten mercilessly by taking off their clothes and shot in cold blood as the police could not extract anything from them. The next day at night the police went to the forest on the south of village Vijayanagar (Thana Ramanujganj) and fired indiscriminately to establish that there had been an "encounter" and announced that two naxalites including a woman had died in that.

Com.Kiran has been working in the party since eight years. She married Com. Sagar in the party.

Comrade Chada Vijayalakshmi (Karuna)

Martyrdom : 27-12-2006

Karuna (37) was born in a rich peasant family in Navabpet in Karimnagar district. She had two elder sisters and a brother. As her father had died when she was a child, her mother brought her up. Her maternal uncle sent her to college. Her cousin Mahender Reddy was working in RSU. She got introduced to revolutionary politics through him. Their elders thought that if both of them get married they would stay put at home. She was just 15, 16 years old when her marriage took place. Her partner Comrade Mahendar became a target for the police and their house was raided too. But Karuna was undeterred and became stronger in committment. She became a PR in 1986. At first they worked as the technical staff in Hyderabad city. Though she was from a rich peasant family she used to be very frugal in the room because she thought every pie of the party belongs to the people and that it should be spent only when it is utterly necessary. Thus the young couple set good standards in maintaining party shelters. She took initiative to learn nursing while staying in the shelter. It was to serve as a cover, meet the expenses and also with the view that it will be useful to treat the guerillas as war advances. It was due to the meticulous care taken by them in maintaining the shelter with all precautions that safeguarded the leadership especially of the North Telangana movement which was the heart of our movement in those days. Never were any technical mistakes committed.

Later Com. Mahendar was shifted to work in the workers' field in Visakhapatnam district in the late 80s. So she too shifted with him. She continued to work as a nurse in a hospital and began meeting women in the nearby villages, factories and slums to work among them. Their home once again served as a shelter to a few important comrades. She had cordial relations with the neighbours and maintained the cover so well that nobody had an iota of doubt that this nurse with a frail body and such a serene face could be a naxalite. During this period, she improved her

nursing skills so well that she began to be given duty in the operation theatre too though she did not have a formal nursing certificate. Many were the gifts showered on her by the doctor and the patients she looked after, for her service.

She established relations with working class women in the factories and was to concentrate on this work. But Com. Jaipal was killed in a fake encounter in 1994 by the police. She was alone in the room when she heard the news but she had to hide it from her neighbours. So she faced the situation by putting a brave face and cried when she was alone. They had been a loving couple and it was not easy for her to bear his loss. But she immediately tried for the party contact and could get it only after some days. Meanwhile she had to face sexual harassment from the man of the home she took shelter in, while trying for the contact. She resisted his attempts and somehow finally got into party contact again. She put the proposal before the party that she would work in the squads. She was transferred to Srikakulam town where she strived to organize the women in the slum areas. She was sincere in each and every aspect and was eager to learn. Though she had certain difficulties and limitations as a woman working in cover in the towns, she fulfilled her responsibility with great patience. From 1995, she worked in the Uddanam and Jhanjhavati squads in the district and mobilized people into struggles.

She married Com. Vadkapur Chandramouli (BK) in 1996. Comrades BK and Karuna helped one another in their works. After she was transferred to the East Division in 1998, she went into the broad masses and organized them. She stood committed to the party line and could face any kind of hardship. She worked with great will despite hard terrain and ill health. She took up responsibility as the deputy commander and commander of Galikonda and worked for a long time. In that period she put great efforts to mobilize people into struggles. Due to these struggles, it became a good recruitment centre. She gradually developed as the AC secretary of Korukonda in 2002 and was elected as a DVCM in mid-2003 in the divisional plenum. She was the first woman DVCM in the East Division. She tried hard to develop her capabilities according to her increasing responsibilities. She took up the study necessary for that. Once she worked as the commander, ACS and DVCM simultaneously due to encounters and surrenders in the severe repression.

She became part of the Women's Sub-Committee formed in AOB in mid-2004 to develop the women comrades and build a strong women's

movement. She represented the East Division in that committee. Her sensitive approach to women's problems and keenness to fight patriarchy in any form were additional assets in this work. She was allotted completely for women work due to the importance of that work. During the 'Talks' period, she went around the whole division to coordinating the women organizers and strenghthened the women's organization. Women mobilized militantly in the anti-arrack struggles in that period and destroyed the brandy shops in Chintapalli. Women did rasta rokos on a vast scale protesting the killing of Manorama in Manipur by the security forces. All these were planned and implemented under her leadership. She conducted the first district conference of AVMS successfully and was elected as the East Divisional President of the AVMS. For the first time a divisional EC of AVMS was formed. She strived to the best of her efforts to build a broad mass movement and a broad women's movement.

Karuna was active in the military field too. She fought back the enemy as a commander when their squad was attacked. She was in the Koperdeng encounter and had retreated safely while defending the leadership comrades. She fought in the encounter at Pujariguda in February 2005 where the Mahila sub-committee meeting was being held. She participated in many ambushes and in all the attacks which had a good impact in the AOB zone. She participated in the historic Koraput multi raid.

Karuna fulfilled extremely difficult responsibilities as a doctor in many military actions. She treated the injured comrades amidst raining bullets with dedication. She developed as an experienced doctor of PLGA. Comrade Karuna was a member of One Assault team and the doctor of the total raiding party in Darakonda and Kalimela raids led by Com. BK. She provided medical help to the severely injured comrades in these incidents. One of the comrades hurt his fingers in firing. It was not an ordinary feat to revive his hand and she achieved it. She brought to life those comrades, who everyone thought would die of injuries. She treated the profusely bleeding comrades without tension, gave them great support and treated them with utmost patience. She washed the clothes wet with blood and kept the patients in a clean condition always. She worked enthusiastically to bring them to normal condition so that they could continue as great fighters in the war front. When the injured comrades were talking about their problems, she was patient and courageous. On some occasions when the leadership was not available, she explained to them many political issues. Many comrades recovered due to her services.

Karuna gave an understanding about political and health problems to the adivasi women and mainly regarding women's health problems. She brought before the leadership the problems faced by the women and suggested solutions. She made very serious political effort to entrench the women comrades firmly in practice and to develop them. Many persons were surrendering in the increasing repression and she was anxious to educate the cadre by teaching them the enemy tactics and revolutionary politics. She did not waver in her commitment to the revolution and never stepped back from her responsibilities even in one incident.

Central Military Commission (CMC) had resolved to give Com. Karuna special training to develop a higher level medical department under her leadership, in view of the necessity of doctors' teams for PLGA in the advancing people's war. She was relieved from the division with this purpose and while she was on her way for the new work she was caught by the enemy. We lost a heroic, dedicated doctor who could have evolved into a skilled doctor like a Norman Bethune.

Comrades Vadkapur Chandramouli (BK) and Karuna were arrested by the Special Intelligence Bureau (SIB) police with prior information in a highly secret operation. In fact they were missing since 26th December 2006 when they left Durg town in Chhattisgarh. They were caught without anybody's knowledge but the enemy could not obtain any secret information despite cruel torture for one whole day. The police got mad and killed Comrades BK and Karuna most cruelly in the forest of Gudem Kotha Veedhi mandal of Visakhapatnam district and repeated the tale of 'encounter'. The story was floated in the media and their bodies were left in this place on 27th December. Com. Karuna knew about the scheduled Congress of the party but did not reveal a word despite severe tortures and died a heroic death. The whole party and the Congress paid their red homage to these great martyrs. Whoever had seen Karuna would definitely wonder how her frail, delicate body would have endured such severe torture. Such is the spirit of a true communist!

The nearly two decade long revolutionary life of Karuna is full of communist ideals which we have to imbibe if we have to successfully complete the revolution. It is a great loss to the movement to have lost such a senior woman leader and doctor when our war is advancing. Only by intensifying war we can pay our real red homage to her.

Chinari Martyrs

Martyrdom : 08-01-2007

The blood thirsty Raman Singh had murdered four revolutionaries in the Chinari village of Maad division. More than 700 forces belonging to CRPF, CAF, district police and STF with information obtained from an informer had surrounded and attacked a platoon of militia on 8 January 2007, at 5.30 a.m. and fired indiscriminately. The platoon comrades fought back valiantly and in this exchange Commander Comrade Sukhlal Gawde, Section deputy Commander Com. Kachru Yadav and Platoon women members Comrades Dasri Salami and Ranay Gawde were martyred. Com. Somari was arrested with injuries. The people of neighboring villages demanded that the corpses be given to them but the police refused. They lathi charged the people and even fired in the air. Thus the police once again displayed their undemocratic and anti people character. Thousands of villagers were full of anguish that they could not get the corpses of their beloved comrades who belonged to their villages. Exactly 8 days later the PLGA company attacked and killed seven policemen and seized their weapons near Jharaghati in revenge against this Chinari encounter. It is noteworthy that the main accused in the Chinari encounter Hawaldar Sahu whose cruelty has become notorious in the whole area was also killed in this attack.

Comrade Dasri Salami : Com. Dasri was born in Chote Farasgaon in a middle class family. She studied till 6th standard. She was influenced by revolutionary culture and joined the movement. She was the only child of her parents. Later she joined the Jan Militia Platoon and vowed to take revenge on the rapist armed forces that are destroying their lives. She died in the Chinari encounter while valiantly fighting with these forces.

Comrade Ranay Gawde : Com. Ranay was born in Kondahar village of Benur area. She became a member of KAMS while fighting against the oppressive patriarchic customs of the village on women. Later on observing her interest in military activities, the local party chose her for the Jan Militia platoon. She also laid down her life while fighting the enemy in the Chinari encounter.

Indravelli Martyrs

Comrade Salam Gandhari (Aruna)

Martyrdom : 31-01-2007

Com. Gandhari was born in a poor adivasi family in Paldari village of Talamadugu mandal, Adilabad district. She could not go to school due to dire poverty. The anti-feudal land struggles going on in the Bodh area inspired her to think about the movement. With the inspiration of class struggle in her area she joined the DAKMS in 1989 and then became an activist. Her role in keeping the village as a centre for party's activities is unforgettable.

In 1990 the Adilabad district DAKMS conference was held and she attended it as a delegate. This conference had decided on the programme of occupying the *patta* lands of the land lords on the basis of 'Land to the tiller' policy and gave a call to intensify the land struggles. Gandhari took these tasks of the conference back to her area and implemented them with spirit. She played an active role in mobilizing adivasi people into militant struggles to occupy lands. The Chenna Reddy government was mad at this surge of people's struggles all over Andhra Pradesh and especially in Telangana region. So the government brought in armed forces to crush the land struggles. But the DAKMS activists worked amidst repression and advanced the movement militantly. Gandhari worked with renewed spirit in organizing adivasi people militantly into struggles. As long as poor peasants fight the exploitation on them, the inspiration of comrades like Gandhari will forever remain with them.

In the repression perpetrated by the armed forces, some weak elements had surrendered in the district. But Gandhari worked as a squad member in the Wankidi and Mangi squads in these critical times. She worked as Aruna in the squad.`

Comrade Durgam Venkatamma (Swarna)

Com. Swarna was born in a poor family in Soopaka Jangaon of Kotapalli mandal in Adilabad district She could not go to school at home and learnt to read and write in the squad.

She joined the Chennur squad as a member in June 2004. She was a hard worker and mingled well with comrades. She won the affection of her fellow guerillas. Though she had health problems at such a young age, she worked with revolutionary spirit. She was ready to work in new areas in the district too and worked for some time in the Indravelli squad.

She tried to write songs on martyrs. She used to sing songs too. She was martyred in an encounter with the enemy in the Madded area even while she was developing into a good artiste.

Kodmal Martrs

Martyrdom : 06-02-2007

Comrade Madvi Lachakka (Syamala)

Com. Syamala was born in Nimmalaguda village (Konta tehsil, Dantewada district, South Bastar) 34 years back. She was known as Lachi at home. She had two brothers. She had one sister but she died.

In 1993 the people of her village attacked the house of landlord in Satyanarayanpur of Andhra Pradesh. The starved people seized rice, vessels and other belongings in his godowns. Eight people including the father of Syamala were arrested and later they were released on bail. But police atrocities on Nimmalaguda village increased after this. Her father was so humiliated with these attacks and jail life that he just hanged himself when the police attacked his village. It was a big blow to Syamala.

Syamala was associated with the party from her childhood. She learnt to sing revolutionary songs from the squad members when they visited her village. She always helped her mother in household chores. She married into Sunnam family residing in her village. Her husband was a revolutionary activist and this helped Syamala to develop her understanding about political matters. Her husband was recruited and she came closer to the revolutionary movement. Then she gave birth to a child and looked after the child for some time. In 1998, Syamalakka joined the party leaving her children.

She always mingled well with the people and the cadres. She served as a doctor in the PLGA till her last breath. Along with working in the organizational field she took training in the medical field too and improved her knowledge to serve the guerillas and the people. She became a good guerilla doctor. With great love she used to give medical treatment to the

sick comrades and had won a place in their heart.

She learnt to read Telugu in the squad and always tried to learn things she did not know, taking the help of other comrades. She had great interest in hearing the tales of the people and was cheerful. She was very strict in following the discipline of the party.

She took part in many resistance campaigns against the enemy. On June 19, 2006 during the Pithuri week 180 quintals of rice was being transported to the SJ. The guerillas had seized the rice and Syamala participated in this. She had a role in the annihilation of three hard core Judum goons in the Basagudem area. In July 2006, during an encounter at Pakila village, a CRPF jawan was shot dead and Syamala had participated in it as a section commander. On December 28, 2006 in the fierce encounter at Bodam village two comrades were martyred and Syamala had a brush with death. On February 6, 2007 in another fierce encounter two brave soldiers of the PLGA laid down their lives fighting the enemy and Syamala was one among them. She was 34.

A wave of grief gripped the people of Jagurugonda when they heard about the martyrdom of Com. Syamala. She may be no more but her ideals, determination and aims are always with us giving inspiration to the next generations.

Comrade Madvi Deve

Madvi Deve was born in Minpa village (Jagurugonda area, South Bastar) in 1987. By that time party had already established itself in that area. The sangam in Minpa was also built up at the same time. So Deve literally grew up along with the sangam in the village. Revolutionary songs were the lullabies she heard as a baby. She grew up hearing those songs and joined the village CNM team. She worked in CNM for 3 years. She joined the PLGA in 2006. Considering her cultural talents she was taken into the area CNM team directly and she continued in that field till her death. People loved her like their own child. She was martyred in the encounter at Kodmal village on February 6, 2007 along with Com. Syamala. Young cultural activist Deve had laid down her life for the new democratic revolution in India and let us pledges to carry forward her aims.

Comrade Bhavani

Martyrdom : 01-03-2007

Comrade Bhavani belonged to a Chenchu village in the Nallamala forest of Prakasam district. She was a very intelligent child and began observing the society from a young age. She felt oppressed by the backwardness of the people and was especially sensitive towards Chenchu women's plight. Being a woman she too was one of the victims of the age old customs of that tribe. She opposed marriage and expressed her desire to join the PLGA at a very young age. The Party educated her and took her into the squads. Another Chenchu woman comrade had earlier joined the squad and Bhavani was inspired by her example. She had a melodious voice and was quick in learning songs by heart as she liked to sing. Comrades and people always made it a point to make her sing whenever opportunity arose. She learned to read and write after joining the PLGA. She was a hardworking soldier and learnt military skills attentively. She had participated in all the military tasks assigned to her by the leadership. Gradually she developed into an ACM.

She readily agreed to shift to AOB when party put the proposal before her. She did not hesitate to leave the forest area where she grew up. She knows it would be almost impossible to visit her village or surrounding areas in the near future if she shifted to AOB. But she accepted the decision with the spirit of a communist. She was caught while traveling to AOB and killed after severe torture on March 1, 2007 just a week before International Women's Day. We have lost a young rising leader and the loss is not replaceable.

Comrade Gadapa Saritha (Vimala) (22)

Martyrdom : 06-03-2007

Com. Sarita was born in a Nayakapu family in Pedda Bodikel village of Jegurugonda area (Konta tehsil, Dantewada district) under South Bastar division. Sarita had two sisters and two brothers. Her father was a leader of the DAKMS and he died due to illness when Sarita was just twelve years old. Their family was very poor and so everybody had to work. With the income from their land, they could not live for six months in a year too. So they used to gather forest produce like mahua and went for plucking tendu leaves, cut bamboo etc. like many other thousands of poor families in Bastar.

Since the party had entered the area, Sarita's father used to work for the Sangam as a sincere leader. By the time he died, Sarita had just begun to get familiar with the squads and the mass organizations. The people's courts held by the organizations on women issues and the songs of CNM had a huge impact on Sarita.

Due to hinduized traditions in their community, they never ate in the homes of adivasis. Even after women had joined the women's organization and went from village to village and met people of different castes and communities, they found it very difficult to mingle with all them. But due to continuous education and propaganda by the party, change occurred in this village too. Sarita began working in KAMS and was elected as a range committee member. She enthusiastically participated in meetings, propaganda and in singing songs.

Sarita was continuously influenced and impressed by the reduction in oppression of women, agriculture being carried on a co-operative basis where people participated together, helping the poor families and distributing land, cattle, seeds etc to them - all due to people's struggles. She firmly believed that the party and the mass organizations had the

interests of the people at heart.

She joined the squads in 2002 and changed her name to Vimala. She attended the military camp held for new recruits and learnt military skills with great attention. For one year, she worked in the Pamed LOS. In that period, she became literate and learnt about the party rules and discipline. Due to her friendly nature, she became very popular among the comrades in the division.

Due to the increasing military needs of the party, it was decided to give tailoring work to Vimala, mainly for stitching uniforms. She was sent for training for one year. She took up this responsibility whole-heartedly. She was given party membership by then. As a party member she fulfilled her responsibilities of a tailor well. She improved continuously in her work and she stitched hundreds of uniforms for the PLGA.

Besides tailoring, Vimala was interested in participating in TCOC campaigns and in taking part in political and military training. She used to be in the forefront to go for TCOC campaigns. She did PT and drill daily. She participated bravely in an ambush held in Dornapal area in March 2007. But Com. Lakke was martyred in that attack as she was shot by the enemy. This was on March 5, 2007. Com. Vimala went to Verrum village along with a team to give the information of Lakke's martyrdom to her family.

Vimala met the committee members of the village and the family members of Lakke and told them in detail how she was martyred. She explained to them how the firing had taken place and how they could not bring her body with them though they wanted to and had tried. She told them that they would hold a memorial meeting for Com. Lakke in the village and talked to them about all the arrangements that had to be done. But unknown to them, the grey hounds of AP had reached Verrum village. They came so secretly and so suddenly that nobody could get even a bit of any information about their coming. Neither the people nor the squad had seen them. They came directly to the place they had camped in. Vimala immediately took position and fired. But the grey hounds had opened auto fire and advanced. Vimala was hit in the head and she fell down on the spot. This was on March 7, 2007.

Party had lost a dedicated and disciplined comrade with her martyrdom. She came from a poor family and died for the poor people. Let us carry forward her aims.

Latehar Martyrs

Martyrdom : 17-03-2007

Comrade Lusiya Titayo, 3 yr old Beronica Titayo

Com. Lusiya belonged to the village Chormanda of Netarhat *thana* of Mahuatand prakhand of Latehar district She was raised in the Chormanda village. She was an adivasi and had embraced Christianity. Since her father Joseph Titayo's economic condition was not good, he could send her to the village school only till 5th standard. When she was 30 years of age her father got her married to Patrick Kerketta who belonged to the same village. He was of the same caste and was a hard working peasant. They had three children Ashok Kerketta, Rohith Kerketta and Beronica Kerketta. Lusiya was busy with bringing them up and educating them. Her burden of work in her in laws' home increased. Meanwhile the preparations for International Women's Day by NMS were in progress. NMS organized the March 8 meeting in the Shivaji maidan of Daltongunj on 16-3-07. It was propagated in the Chormanda village too. As the meeting date approached, the women began an enthusiastic journey in the vehicles taking them to the meeting from their villages. The women of Chormanda also got into the bus and traveled towards Daltongunj. All of them began leaving their villages by 6 am. They faced no problem on the way but as soon as they reached the venue, the police started dispersing them. The village women could again gather together only with great difficulty in that city and they finally got into the vehicles. The infamous goonda, SI of Garu Thana R.K. Singh stopped all the vehicles on their way back. It was 5 p.m. by them. The women and children had to spend the night there without food or water. The police kept misbehaving with the women the whole night. The whole of 17th also they were kept in the same conditions. The women could bear no more. The women started arguing in a defiant mood with the police. The police started beating the women with lathis. At about the same time a truck filled with stones was going to Mahuatand from Daltongunj. It was already overloaded. The resisting women were made to get into the truck forcefully while beating them continuously. There was a dangerous valley further on. The truck overturned there. Com. Lusiya and her three year old daughter Beronica died on the spot. The baby got very badly crushed under the stones. The body was badly mangled. The people still shudder when they remember this. The bodies of the mother and daughter were taken to the in-laws home and they were buried according to Christian norms with the help of

the organization.

Comrade Ilisava Veg

Com. Ilisava Veg belonged to the village Chormanda of Netarhat *thana* of Mahuatand prakhand of Latehar district Her father Joseph Veg was an adivasi (Bhuihar) and embraced Christianity. Since they were poor, Ilisava Veg could study only upto 3rd standard. Her mother's name was Mrs. Salomi Veg. When Ilisava was 25 years old, her father married her to a poor peasant named Siyus Toppo of the same village. He was an Uraon adivasi. They were an agricultural family and had a son Pethrus Toppo and three daughters Bani Toppo, Thedor Toppo and Helen Toppo. Ilisava Toppo was also martyred in the truck accident on 17-03-07. The last rituals were conducted in her in-laws home according to the Christian customs.

Comrade Philomena Kujur

Com Philomena Kujur belonged to the village Gaaru of Latehar. She was educated till 8th standard in Gaaru. She could not continue her studies due to economic problems. She began looking after the family along with her father. When she was about 22 years of age she was married to Robert Ayind of Chormunda village. He belonged to the Munda tribe. They had three children – Ranjith Ayind, Divya Ayind and Sunitha Ayind. Com. Philomena worked as a peon in P.H.E.D. and supported the family. Com. Philomena also got martyred in the truck accident on 17-03-07. She was buried according to the Christian customs.

Comrade Karmela Hurhuriya

Com. Karmela Hurhuriya belonged to the village Ambakona of Latehar district. Since they were not well off economically, she had to discontinue her studied after the 3rd standard. After leaving her studies she immersed herself in looking after her family along with her father Samuel Hurhuriya and mother Mariam Hurhuriya. When she was about 28 years old she was married to Iliyas Veng of Chormanda village. They had a son Foreman Veng and daughters Berna Veng, Grace Veng and Reshma Veng. They were an agricultural family. The land was not fertile and there was no facility for irrigation. So they had to live in dire poverty. Com. Karmela was also martyred in the accident on 17-03-07. Her last rituals were performed according to Christian customs.

Many women became crippled due to this accident. They were treated with the help of the party.

Comrade Savitha Kumari

Martyrdom : 20-03-2007

Com. Savitha Kumari was born in the village Chirayyatand of the Itkhori Thana in Chatra district in a poor peasant family. Since she was poor she could not get education at home, so she learnt to read and write in the party. During her childhood the work of the party, i.e., the movement of the peasants was already in swing in her village. The party organizers and PLGA used to visit her village. She was influenced by their talk and songs and joined the PLGA in July 2005. She was working with great courage, dedication and will as a LGS member. She was straight forward and simple in nature. She never wasted her time in unnecessary chatter. Whenever she had time, she used to discuss with her comrades, read and write and talk politics with the villagers and the children. She had deep hatred for the enemy and was courageously determined in battle. When she was given .303 rifle by the committee she was very happy and vowed that I will never let this go into the hands of the enemy as long as I am alive. In military matters, in doing PT and drill and in battle field, she was always in the forefront.

On 20th March, 2007 the LGS was resting in the Charheth village of Panyalgada. She was in sentry duty. Suddenly the police surrounded them and started firing. At 4.05 pm she started firing at the enemy to protect her comrades. She laid down her life while valiantly counter attacking the enemy and became a martyr. This brave girl became a martyr at the young age of 19.

Comrade Rame (Ratna)

Martyrdom: 29-04-2007

Rame belonged to the village Tekuguda in Malkangiri district. Her village was the birth place of many people's heroes. When she was 17 years old, she got recruited into the PLGA on December 2, 2004. She went on stage and took oath before people who had gathered to celebrate the founding day of PLGA that she would work till her last breath for the liberation of the people. Thus she became a PLGA guerilla from that day onwards.

Rame worked in the Mahila Team till December 2005. She worked actively in the team going to the villages and mingling with the women. She used to be popular among the people wherever she worked due to her sweet manner of talking. She worked in the Potteru squad for some time in 2005 and won the confidence and love of the people within a short time. Later she was transferred to the Pappulur area and worked there till November 2006. Though she was a Koya Adivasi, she learnt Telugu while working in Pappulur and talked with the Kondareddy people there in Telugu. In all the areas she worked, she used to transform herself according to the physical and material conditions there. She was a tireless worker and fulfilled her responsibilities actively and with initiative. She was ready for work at any time of the day. She had participated in punishing informers and bad gentry when working in these squads. Though she was young, her class hatred was obvious.

Seeing Ratna's vigor, initiative and enthusiasm, the party committee transferred her to the action team of the Malkangiri district in 2006. When we consider the fact that very few women comrades are being part of Action Teams even to this day, we can understand how valuable a comrade Ratna was. Though she had health problems by then, she decided to be on the team without any hesitation. In her practice too she never stepped back and was part of all the actions done by the team. She fulfilled any responsibility given by the commander of the team with good discipline which is a very essential quality for any action team member.

The Action team valiantly attacking the police belonging to the MV-47 police station (Kalimela area) in a weekly market, killed a CRPF SI, injured five police and had seized some weapons too. While returning, they stopped at a Bengali camp and were drinking water when suddenly the

police who came there on motor cycles had opened auto fire on the team. Ratna fired with her weapon and had escaped into a house. She was caught in spite of heroic resistance. She was tortured cruelly and killed on April 29, 2007 in a fake encounter. Another comrade Chatla Mogili was also martyred in this attack. The police were so callous later too that they did not even give her body to her parents. The people had built a memorial column in her remembrance and paid homage to their brave daughter of the earth.

Totki Martyrs

Martyrdom : 12-05-2007

Comrade Usha @ Basanthi

Usha belonged to the village Bhajna, Thana Bhandariya. On 12th May, 2007, she was sleeping in a house in Madgadi Tola (Totki) when tipped off by an informer the police surrounded the house and started indiscriminate firing. Com. Usha also started firing with her weapon but was seriously injured. The police approached her and questioned her. Not getting any answers from her they just shot her dead.

Comrade Anitha

Com. Anitha was taking rest in a house shelter in village Madgadi Tola (Totki) after meals on 12th May, 2007. The police surrounded the house and started indiscriminate firing. Anitha tried to take her belongings and leave but the enemy saw her and fired at her. She was injured on the back of her head and she fell down. The enemy approached her and questioned her. Not getting any answers they shot her dead immediately.

Comrade Vanitha

Martyrdom : 19-05-2007

Com. Vanitha was martyred in an encounter on 19th May, 2007 in the village Bamhani in Korchi area under Maharashtra state committee. She was the brave member of a platoon in PLGA.

Comrade Dirdo Mangi

Martyrdom : 11-07-2007

Dirdo Mangi was 25 years old. She belonged to Maraiguda village of Konta tehsil, Dantewada district. On July 11 2007, the CRPF, SPOs and the police jointly attacked their village. They caught Mangi, tortured her cruelly and brutally murdered her. Her only crime was belonging to the vast majority of the poor adivasis. They killed her with the intention of spreading white terror among the people.

Comrade Sodi Dule

Martyrdom : 11-07-2007

Sodi Dule was 35 years old. She was born in the Dorla tribe in Gaganpalli village (Konta tehsil, Dantewada district). It was 11 July and Dule was sowing in the fields, when information came that CRPF and SPOs had attacked. She was in two minds as to what to do - whether she should continue work in the fields or run away. She was afraid that anything might happen if she remains there and at the same time she was afraid that if she did not sow now, her whole family would have to die due to hunger. She innocently thought that since I am not a member of any organization or party, why would they arrest me or kill me? Thinking so, she continued to work in the fields. The SPOs and the CRPF jawans caught her in the fields and after raping her and beating her cruelly, they killed her in the fields.

Comrade Tellam Bhime

Martyrdom : July 2007

Mandeli was a small adivasi village in South Bastar village district. Bhime was the eldest daughter of her parents. She had a younger brother and a sister. As she grew up she helped her parents in the fields and became her father's right hand. Her parents regarded her as a great support. Mandeli was a centre for revolutionary activities. That was why Bhime was part of all activities, meetings etc. taking place in the village ever since she was a girl. All these had influenced her politically and she decided to be part of party activities. She was fearless and brave since her childhood and now she became involved in the security of the village. She was always ready for sentry duty, day and night. The people's militia used to sit in ambush along all the paths/roads used by the enemy. She took part in all such ambushes. She used to roam about in the nearby area to gather information about enemy movements. After SJ was launched, the activities of people's militia increased manifold. As she became more and more engaged in the activities of people's militia, she could spare very little time for household chores. Her parents were a bit resentful that she could not spare time for the works at home. Bhime had then explained to her parents that people's militia work is her primary concern and household chores are of secondary importance to her. She became increasingly active in the people's militia.

According to the decision of the AC, the houses of SJ goons were attacked in Kunder village in July 2007. The plan was to carry on this attack by mobilizing the people's militia under the PL leadership. The PL informed the People's militia of Mandeli to send 5 of its members for this purpose. The People's militia commander held its meeting and explained to them about this and selected five members to go. Bhime was not chosen. She was given kitchen duty. This angered her and she began arguing with the commander. She was adamant that she would participate in this attack and the commander had to relent in the end. With great enthusiasm and hope she went along with her five-member team to participate in the attack. But they couldn't find the PL comrades at the appointment place. They had waited for them and as the time was past, they left along with the militia comrades of other villages. The Mandeli militia comrades were extremely disappointed and turned back. Bhime was extremely sad and began walking slowly without any enthusiasm. They had to cross the village

Kunderu on their way back. The people of that village were hiding in the forest. Nobody was in the village. The police patrol was resting in the empty houses in the village. Hearing the voices of the militia comrades as they walked along the village path, the police were alerted and they took positions in the houses. The militia comrades had passed the village just a little time back and so they were not alert. As soon as they reached the house, the police started firing. Bhime and other comrades ran towards the jungle. As Bhime was walking thinking of the missed opportunity, it took some time for her to become alert and the police caught up with her. But she ran as fast she could. But at last four police men caught her. They tied her hands and legs and tore her clothes. She was tortured cruelly to extract information about PLGA and the militia. But she withstood all this boldly and refused to reveal any secrets. She defended the secrets of the party with life. They gang raped her and then killed her. Her bullet ridden body was thrown on the road later the people's militia and villagers went to the spot, clothed her dead body and cremated her with revolutionary honours. Bhime was just 18 years old but she had sacrificed her life for the people displaying immense courage. Her enthusiasm to participate in the attacks on the enemy was unforgettable. Her determination, class hatred, her resoluteness to guard party secrets, the priority she gave to revolutionary work, her steadfastness in protecting comrades are to be emulated by all young men and women. We should imbibe all these qualities in order to fulfill her dreams. We will avenge her death. We will retrace her steps. We will carry forward her lofty aims.

Amidelu Martyrs

Martyrdom : 26-09-2007

As part of building a movement demanding punishment of Grey hounds who had raped adivasi women in Vakapalli, comrades belonging to the Pedabayalu squad (AOB) had taken up a propaganda campaign. They went to Amidelu village as part of this campaign on September 26, 2007. The Grey hounds attacked them and in that attack Vijaya, Shakeela, Swetha and Jeevan were martyred.

Comrade Jartha Venkata Lakshmi (Vijaya)

Com. Venkatalakshmi was born in Daddilikivada in the Adivasi Kondareddy tribe in Y. Ramavaram mandal of East Godavari district She had a younger sister and brother. Her father died when she was in the third standard. Later her mother remarried. Like in all patriarchal societies, in the adivasi society too a woman who had remarried doesn't have any rights over her children. As her mother went away to her new house, Vijaya and her old grandma took up the responsibility of her siblings. She went to work as a labourer in the fields and learnt all kinds of agricultural works. Songs were her only solace in a life full of travails and loneliness.

Vijaya used to sing all kinds of folk songs and Christian devotional songs with great ease. Soon everybody in the village knew that she could not live without songs. She believed that Jesus Christ would one day come and end all their difficulties in life. People used to get totally immersed in her devotional songs. She gradually began performing along with singing. Thus she developed into a natural artiste.

One day the armed squad had come to her village and they sang new songs. Vijaya had never heard such songs. They introduced a new world

to her. She could not forget those songs even after the squad had left. She loved the politics in those songs too. As a result, she joined the women's organization. Soon, she developed into an active member. She opposed the village bad gentry courageously. In the course of participating in these activities, she developed herself into a full time activist.

As soon as she was recruited into the squad, this nightingale was immediately made a member of the JNM. Her entrance into JNM marked a new change in that work. She knew umpteen numbers of tunes of folk songs. So she used to teach them to the JNM comrades and song writers so that they could write lyrics for them. Thus she helped in the production of a wide variety of songs. Com. Vadkapur Chandramouli (CCM, martyr) had written a song on martyr Com. Mahesh (CCM, AP secretary) with the tune provided by Vijaya. She used to sing this song beautifully.

She married a co-artiste in JNM in 2001. Both of them had written many more beautiful songs together. She learnt other adivasi languages and sang songs as if they were in her mother tongue. She was not confined to singing, she wrote many songs too.

She was an active participant in helping her comrades turn into good artistes. She gradually developed herself and took up the responsibility of the commander of the JNM squad of Srikakulam district. As part of her work, she travelled to East Godavari, Visakha, Koraput, Vizianagaram, Rayagada, Gajapathi and Malkangiri districts and tried to understand the culture of the people in those areas. She worked for some time as the commander of the Deruvada squad. Later she became a part of the Malkangiri district movement. She participated in the movement against bauxite mining which served the interests of the imperialists. The ruling classes had unleashed severe repression on the people and the Maoist party to suppress this people's movement. The Grey hounds had raped adivasi women as part of this repressive campaign.

Vijaya was involved in building a movement demanding punishment of Grey hounds who had raped adivasi women in Vakapalli. As part of this work, she and her comrades belonging to the Pedabayalu squad had taken up a propaganda campaign. They went to Amidelu village as part of this campaign on September 26, 2007. The Grey hounds attacked them and in that attack Vijaya was martyred along with Shakeela, Swetha and Jeevan.

The bodies of comrades Swetha and Shakeela were taken by their families and cremated. Com. Jeevan's body was taken by the people of his village and cremated. But even after three days, nobody from Vijaya's family came to claim her body. So people of some villages went to the station and after arguing severely with the police, were about to take her body with them. At that juncture her relatives came and took her body and cremated her. People conducted memorial meetings for Amidelu martyrs. They sang songs sung by Vijaya in her remembrance.

Comrade Nagamani (Shakeela)

Nagamani (22) was born in a poor adivasi family in Mullumetta village under Rintada panchayat of G.K. Veedhi mandal in Visakha district Though her parents were poor they sent her to school facing economic difficulties. She was an intelligent child and had studied up to tenth standard, staying in a social welfare hostel in G.K. Veedhi. She joined the Radical Students Union there and worked actively in the student movement. She increased her political awareness in this work and gradually decided to dedicate her life for the revolution. She became a PR in 2002. In the beginning she worked in the Mahila team. She fulfilled all the tasks assigned to her with great dedication. She participated actively in mobilizing women into anti-arrack struggle in Korukonda area. She saw to it that all the AVMS units she guided worked actively and in a creative manner. She won the confidence of the people especially of women in the area and developed into a party member and then into an ACM.

Com. Shakeela was physically very strong. She was a hard worker too. She was not only strong physically but mentally too. In fact, this strength of hers had turned her into a good soldier who could fight with the enemy bravely. She fought the enemy valiantly and actively in many encounters. She was a good pilot too. During repression, she used to avoid the old pathways and took the squad adeptly through new terrain which had no pathways at all. She was always very careful in taking technical precautions.

Shakeela was very interested in songs and had a melodious voice too. She used to mesmerize people with her songs when she worked in the student and women's organizations. Due to her cultural talents, she was given the responsibility of the newly formed small JNM team for some days.

She had a remarkable service nature which was worthy of a

communist. So she worked as a doctor of the Korukonda squad for some time. She used to serve the people with patience while she worked as the doctor. She gained the love and confidence of the people as a doctor.

When the Grey hounds attacked them at Amidelu, Shakeela was washing her face. She tried to reach for her weapon amidst raining bullets but she could not. She was martyred in that rapid firing. Let us imbibe her communist qualities of initiative, dedication and courage.

Comrade Kumbe Rajulamma (Swetha)

Rajulamma (18) was born in Cherlapalli village in G. Madugula mandal of Visakha district She could not go to school as they were very poor. Her parents married her off while she was as young as ten years old by taking thousand rupees as bride price as was the custom there. As a result she had to face the harassment of her in-laws from such a young age. Though she was beaten and abused she stayed there as she had no other way. At that juncture, party came to that village. Learning of party politics she understood that she need not tolerate her harassment at her in-laws home. She wanted to share all her problems with the squad as they seemed very close to her. So she escaped from her home and went to meet the squad. She had tried for two months and finally got hold of the squad contact. She poured out her heart to the guerillas. She refused to go back in spite of the guerillas trying to convince her. Finally the guerillas relented. They asked her to work in the local women's organization and gave her the responsibility of campaigning. Gradually she increased her consciousness and came into the squad as a full timer.

Within a few days of her recruitment, repression became severe. Attacks by the enemy increased. She fought the enemy in two of those attacks. Within a few days, she became a crucial comrade in the squad. She learnt to read and write with lot of interest. She fulfilled the tasks allotted to her patiently.

Swetha was martyred on September 26 in the Grey hound attack on them at Amidelu.

Comrade Jeniya

Martyrdom : 08-11-2007

Com. Jeniya was in the militant squads of the PLGA from the beginning. With her melodious voice she used to sing revolutionary songs to raise the consiousness of the people. She was always in the forefront in facing the enemy. Seeing her organizational abilities she was given the task of the commander of the newly formed Rajoli squad under the Maharashtra state committee. On November 8, 2007 the notoriously cruel C-60 commandos surrounded the squad in the village Laxmipur in Korchi area forest in Maharashtra and arrested her. She was brutally tortured but the enemy could not extract anything from her. She preferred to give her life than betraying the people she loved.

Nayagadh Martys

Comrade Modiyam Manglo (Kamala)

Martyrdom : 18-12-2007

On December18, 2007 an encounter took place at Nirpalu village near Gudari of Basadhara area of Odisha state and a section commander of PLGA Com. Kamala died here. As a member of the main force of the PLGA, she had gone to Odisha on military work in 2006. She was 24 years old. She was born in the village Dunga in Indravathi area of Maad division. This village falls under the Orcha block of Narayanpur District. She belonged to a middle peasant adivasi family. She was called Modiyam Manglo at home. She studied upto 8th standard in the school in her village.

Feudal lord Mahendra Karma's brother and local bad gentry Podiya Patel held sway in the Indravathi area. His family exploited the people of nearby villagers a lot. The women were shackled with tribal patriarchy. The revolutionary activities started in Indravathi area in 1998. Within a year or two, the feudal authority of Podiya Patel was overthrown and people began efforts to build their own power structures. Revolutionary mass organizations were built up in each village. People's struggles erupted all over the area. Kamala was very much influenced by all these activities. By 1999, KAMS unit was built up in Dunga and Kamala became its member. Within a short time she was elected as its vice president as she was quite active in the organization. Gradually she began to understand about oppression, exploitation and patriarchy and realized the need for armed struggle to eradicate their root. She realized that women can't be liberated without revolution and dedicated her life for the same. She became a PR in June 2000. She became a LOS member and integrated with the people. She organized people against exploitation and oppression. She learnt how to solve the contradictions among the people.

She became a party member in June 2001. According to revolution's needs she was to be transferred to the medical team in March 2002. But she opposed it. But later she read a story about a Chinese woman comrade during the days of the Long March. It depicted the inner struggle of that comrade regarding her work. From that story Kamala understood that every person can have many kinds of aims in her/his life but the aim of a revolutionary can only be making revolution. That is, one has to do one's job for the revolution whole heartedly, whatever that work may be. She felt she was mistaken in opposing the party's resolution as she applied the moral of the story to herself. She wrote a self-critical letter to the party and sincerely joined the medical team. She began learning medical skills while serving the sick people and guerillas with dedication. To solve the problems inside the unit she undertook struggle and unity and criticism, self-criticism in a proper manner. She played an active role in solving those problems.

In 2004 Kamala was transferred to PL-6. She became the teacher and doctor of this PL. Whichever work was allotted to her, she fulfilled it with responsibility. She adapted herself to the conditions as they changed. This was her greatest merit. She used to read a lot, analyzed what she read and thought how to apply it in practice. Seeing her work style in PL-6, one senior comrade of the party had commented, '' Kamala is such an intelligent comrade that once you give her any work, she would do it in the most proper way. This means once you give her some responsibility you can rest assured''.

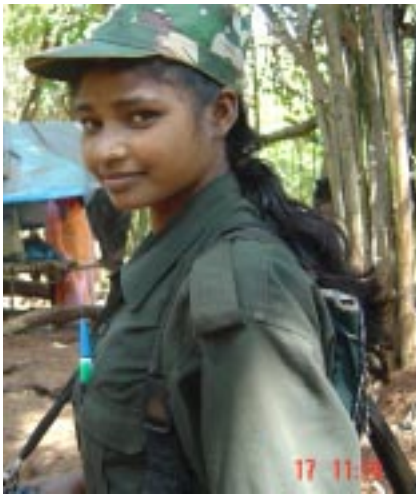
The Salwa Judum fascist attack started in June 2005. By November, it had spread from the National Park to Indravathi area. On 29th November, Naga police and Salwa Judum goons had attacked her village and Vedama village and burnt them down. Kamala's house was one among those. Com. Kamala tried to give moral support to her parents and relatives with communist determination. She took part bravely in the TCOC campaign from January to June 2006 to defeat the Salwa Judum. She used to be in the forefront in punishing the Salwa Judum goons and attacking the enemy. She stood steadfast and displayed military prowess in many encounters with the enemy.

It was decided to send her to Odisha border area in January 2007. She was very happy. New state, new language, unknown people and different culture - nothing could deter her. She always moved ahead with enthusiasm. The last letter she had written to her friends and women colleagues stands testimony to her complete belief in the victory of the revolution and her reliance on masses.

Our Kamala has left an indelible print on her comrades and people with her friendly nature, service, study, modesty and ferociousness while fighting the enemy. She was both a militant commander and a friendly doctor during battles. PLGA has lost an intelligent military commander and an uncomplaining doctor.

Comrade Tellam Kamala (Rambatti)

Martyrdom : 16-02-2008



Rambatti was born in Toyanar (Mormelpara) in a middle class adivasi family of West Bastar. Her father was the *sarpanch* of the village. At first, this village was away from revolutionary activities. She came into contact with the party and was recruited into PLGA. She worked in Mirtul LOS for one year. When she was transferred to PL-6, she accepted the proposal happily. In her five years of revolutionary life, she never looked back and did not even meet her family.

After the launch of fascist SJ in 2005, like hundreds of other families, Rambatti's family was also shattered. Her own brother Ramesh joined SJ and became an enemy of the people. He became synonymous with atrocities and terror in the nearby villages. The party decided to annihilate him. This was a crucial test for Rambatti. But she steadfastly upheld the principle that 'class relation is higher than blood relation' and supported the decision of the party without any hesitation. She participated actively in the TCOC of the party directed to defeat the SJ.

As part of the main forces Rambatti was sent to Odisha state and finally she was martyred there. She endeared herself to the people of Motu and Kalimela. Due to her militancy, discipline and leadership qualities she became a PPC member.

On December 18, 2007 near Gudari the Andhra grey hounds had

attacked the guerilla camp which was set up for the preparations of Nayagadh attack. Com. Kamala was martyred in that attack, Com. Rambatti showed enormous courage and just from a distance of 20 metres went near Kamala and got hold of her SLR. She participated in the historic Nayagadh raid and also in the heroic battle at Gosama on 16 February, 2008. She fought like a lioness in that battle and with all her being ensured the success in that battle. It was in that battle that she was martyred along with Com. Iqbal. Whenever the PLGA warriors look at the weapons seized in Nayagadh on their shoulders, they remember the martyrdom of Rambatti and Iqbal.

Sabari Martyrs

Martyrdom : 21-12-2007

Comrade Madkam Pojji (Jamuna)

On December 21, 2007, Sabari squad members Jamuna and Sangitha were martyred in an encounter with the Grey hounds at Tiger Camp of East Godavari district. This falls under the Sabari area in Khammam division of North Telangana.

Com. Pojji was born in Chinna Kedwal village of South Bastar division in DK. She was born in a poor adivasi family. She came into contact with the party at a very young age. She later worked actively in the women's organization. She lost her mother while she was still a child and her brothers had married and separated from the family. So Pojji had to take up the responsibility of maintaining the family. She used to sell toddy in the weekly markets and maintained her family. She fulfilled her revolutionary activities very actively and in a responsible manner. She always gave more importance to collective works than her personal works. She competed with the men in working actively in the fields or in building lakes. She developed herself in this process and became a PR at the young age of 16. She started life as a guerilla in 2004.

She worked for some months in the Kistaram squad in South Bastar. Later when she was transferred to Khammam, she did not hesitate to go to a new area where she did not know the people, the culture or the language. In the same year that she was recruited, she went to work in Khammam district Sabari area and worked there in the name of Jamuna. She worked there till her last breath,

Jamuna was very active in doing collective works in the squad and was a responsible comrade. Within one year, she learnt to read and write and talk Telugu which was a new language to her. This is not possible without good determination. The amazing thing is she began teaching

Telugu to other squad members too. She learnt to give injections and medicines and took up the responsibility of a doctor too.

Jamuna was a bubbly person and mingled immediately among the people. People, who met Jamuna once, could never forget her. They used to share their personal problems with her. She tried to mobilize people into sangams by teaching them the politics she knew.

She was very affectionate with the people and at the same time displayed severe class hatred towards the enemies. She used to give more importance to learn military skills as she thought it was necessary if she had to defeat the enemies of the people. Though she had leg pain, she went each and every day to learn military skills in the military camp held in 2007. She practiced all those items in her daily squad life. Jamuna was given party membership in 2006.

It is a great loss to the Khammam movement to have lost a comrade like Jamuna, who was active in organizational, military and political matters. She had the potential to develop into a great leader.

Comrade Kalma Bandi (Sangitha)

Com. Bandi (18) was born in the Allivagu village of Chintur mandal in Khammam district. She could not go to school due to poverty. As her village is situated in the movement area, she used to enthusiastically meet the squad whenever it visited her village. She participated in all the collective works of the squad as long as it stayed with them. After Bandi grew up, she joined the women's organization in 2004 and worked actively in it. She developed her understanding about party politics and decided to become a PR. She joined the movement as a PR in 2007. She worked as Sangita in the Sabari squad. She used to do all her works in collective with enthusiasm. She showed interest in doing PT and drill. Within one year of her joining the squad, she was martyred on December 21, 2007 near Tiger Camp. The revolutionary movement had lost a reliable activist in her martyrdom.

Comrade Radha

Martyrdom : .....

Com.Radha was born in a poor family in Peddapalli of Chityal mandal of Warangal district. She grew up in an atmosphere of revolutionary politics. After her elder sister Radha was martyred in an encounter in 1998 near Kothur in Mulugu mandal of Warangal district, her determination increased and she used to work in the village secretly under the guidance of the squad. She hated the anarchic acts of the ex-naxalites in the village and opposed them.

She joined the squad as a full timer in May 2002 and worked in the Narsampet and Chityal LGSs. In the Chityal squad she worked as a LOS committee member. In 2004 she married Com.Shyam. Along with him she worked in the JNM squad till his martyrdom.

Radha fought relentlessly against patriarchal tendencies in the squad. She opined strongly that special women's meetings on women issues and problems of patriarchy should be held. In the special meeting conducted in 2005 she put forward her opinions in a straight forward manner.

Though she was ill she used to be active always. As a performing artist she used to enthuse her fellow comrades. She went out for treatment and while she was resting in the squad after coming back their squad was attacked by the police. She died in that attack. It is a big loss for the district cultural movement. It is very sad that we have lost such a comrade who was developing herself in so many ways. Let us imbibe her qualities and take determined steps to reach her goal of a communist society.

Comrade Savithri (Kumari)

Martyrdom : .....

Com. Savithri was born in the village Damerathogu of Gundala mandal of Khammam district. She was very much interested in song and dance from childhood. Taking into consideration her interest, the party suggested that she take training with JNM and she accepted this decision happily. She went to Hyderabad and trained with JNM. She participated actively in many cultural activities and toured the whole of AP giving cultural programmes with JNM. After repression increased she went underground according to the party's decision and joined the Manugur squad. In a life full of hardships she used to inspire her fellow squad members by using her art. She learnt to read and write within a short period. She developed herself through hard work. Savithri opposed traditional marriages in adivasi society and authority of elders in the villages. She was conscious that women have to fight for equality with men.

She was part of an ambush team set up for the enemy. But they were caught in a counter ambush and Com. Savithri died in that attack.

Comrade Saraswathi Devi

Martyrdom : .....

Saraswathi Devi belonged to the village Soharayya of Pirtand Thana of Giridih district She belonged to a poor peasant family. She was associated with revolutionary work since 1993. She started the work of women's organization and went from village to village building up the organization. She organized village women into NMS and involved vast masses of women in the various programmes and successfully conducted those programmes. Com. Saraswathi died due to snake bite. She left us and her dream for socialism was also left unfulfilled but it our duty to fulfill this dream of the martyr.

Comrade Suryamuni Devi

Martyrdom : .....

Com. Suryamuni Devi belonged to the village Jammi Chuva of Pirtand Thana of Giridh district She was a member of the village NMS. She was 60 years old. She was active in the activities of NMS in her village, calling meetings, building up the organization, involving people in rallies and demonstrations etc. When party comrades took shelter in her home she used to look after their safety diligently. She was associated with village NMS since 1990. She died due to illness after a party life of eleven years. She belonged to a poor peasant family.

Comrade Parvathi

Martyrdom : .....

Com. Parvathi belonged to the village Lohra under Keredari Thana of Hazaribagh district She belonged to a poor peasant family. She was 41 years old. She worked in NMS since 1990. She was a professional member. She went from village to village in the border areas of Chatra and Hazaribagh and organized NMS. She conducted meetings of vast masses of men and women, discussed politics and involved thousands of the people in rallies and demonstrations. Due to serious illness she died at her home.

Comrade Manjudi

Martyrdom : .....

Com. Manjudi was a poor adivasi (Chero) woman. She was born in the village Patna of Barbayya panchayat of the newly formed Latehar district Her father was Hari Singh and mother was Kismathiya Devi. They brought up their children amidst dire poverty. Her father had died. Com. Manju was the youngest among four brothers and four sisters. She was married to the son of a poor peasant. It was the tradition to have a ceremony called 'gouna' after marriage without which marriage is not consummated. But due to some problems this did not take place. Relations between the two families were cut off. Manju continued to study and wrote her matric exams. She failed the exam. Later she joined the organization. She contributed for the organization for many years. She worked with great dedication and enthusiasm. While she was on her work, the renegade Bhuneshwar Uraon made her eat the meals he arranged for and while she was making her way back to the comrades, he killed her with bullets. He had made a gang of his own by joining forces with some goondas and zamindars. The party was not aware of this. Com. Manju was going to meet her comrades. The renegade killed her on the way. She died on the spot. She laid down her life bravely for the liberation of the poor people. A Martyr Column was built in her memory in the village Uraotand. Every year the people pay homage to her there. The government always tries to stall these memorial meetings. But each year the people unfailingly come to her column, light candles, adorn it with flowers and conduct meetings vowing to fulfill her dreams.

Comrade Sham Kuvar (Sunanda)

Martyrdom : 20-01-2008

On 20th January 2008 at 11.30 am on the borders of Madhya Pradesh and Chhattisgarh at Nirpura Tekdi the cruel MP police force 'Hawk Force' attacked the squad in which the Sub-DVCM Sunanda was martyred. The sentry comrades already started firing and with the caution of the commander the defence team advanced, in which Com. Sunanda was also a member. The defence team advanced firing rapidly and protected the leadership from the enemy. She got injured at this time. By the time she told the comrade at her side, that comrade also got injured. She informed the leadership of the injuries and came over till about 100 metres on her own. Other comrades rushed to her giving her cover firing. They lifted her from that spot and brought her over. All the comrades retreated. But due to excessive bleeding during retreat she died on the way. Thus she laid down her precious life while protecting her comrades.

Sunanda's life was one of struggle. Sham Kuvar born in a poor madavi adivasi family became the revolutionary Sunanda by fighting against feudal opression from her childhood. She had been a victim of social customs. Her parents wanted to get her married to her uncle's son (called the *putul* tradition). She fought for her democratic right to marry according to her liking.

When she was in the village, she joined the mass organization and took part in the anti-liquor struggle. She had an active role in organizing the women. She fought in the family and likewise she inspired the women also to fight against these customs. Compared to men, women have to fight more to enter the social arena and it is all the more difficult if she is a mother. Com. Sunanda serves as a beacon light to all such mothers who cannot decide between motherhood and dedication to the people. She left three little children at home and joined the movement. Her motherly love was of a higher degree, that was why she could not love just her children and embraced lakhs of people with her love. She understood the

inter link between the problems of her family and that of the whole society and plunged herself into the People's War to solve them.

She learnt to read and write after joining the party. She gradually developed from a squad member to a Sub-DVCM. She was a delegate to the district party conference in 2000. Since then she was a delegate to all party conferences and plenums of the North Gadchiroli-Gondia division (Maharashtra state) till its third conference in 2006. In the division wide classes conducted to develop women's movement in the division, she played an important role by placing many points on how patriarchy was developing in the society and party and how to recognize it. She used to regularly read the party documents, collect reports from the field and study them and report all issues to the party committee. Whether it was an organizational matter or personal matter she always put it before the party committee. Such was her discipline. She had an amazing ability to bear all the rigours of a guerilla life.

Her guerilla life started in the Tipragadh squad when she joined it in 1992. Seeing her determination she was selected for technical work. She worked in that field steadfastly from 1993 to 1995. She once again joined the squad after that. She was in the Devri squad for a period and then she was transferred to the Tanda Squad. For two years she played a prominent role in organizing people into struggles. She participated in all struggles side by side with the people. There was a historic rally on famine in Tanda in which she played a crucial role. She was elected to the AC in 1998 on virtue of her work. Later till her last breath she looked after the responsibility of the Darekassa squad which was the major part of her work. The prominent struggles under her leadership were two huge rallies for water in famine, the bamboo and tendu leaf struggles for increase in rates. Large meetings were held by forming struggle committees. The participation of thousands of people in a rally in 2003 from Darekassa area is a testimony to her deep relations with the masses.

She was a warrior and was always in the forefront in military matters. In the ambushes at Bevartola and Bendadi and in the Churiya raid, surrounded by the police in Chand Suraj and in the police ambush at Pipariya, she fought bravely. She fought the police in many firings courageously. She was much disciplined in following commanders' cautions. We can find this in her last battle too where she laid down her life.

Many are the great revolutionary characteristics of Com. Sunanda which we have to emulate. Only by fighting till our last breath for a new society we can pay our homage to her.

Bhitar Amada Martyrs

Martyrdom : 14-2-2008

On 13, 14, 15 February, 2008, eight members of the CPI (Maoist) were martyred in one of the most ghastly covert operations by the Nagarik Suraksha Samiti (Nasus) in Bhitar Amada village of Mayurbhanj district in Odisha. These comrades were given sedatives in sweets. In a series of incidents on 13th, 14th and 15th eight comrades were killed one after another by the police and vigilante gang members. Two of them were women comrades Lakshmi and Malati. Both of them were caught along with comrades Toofan and Sibu and all four of them were killed by beating them.

Comrade Lakhsmi

Com. Lakshmi was born in a village in Medinipur district of Bengal. She wanted to end the exploitation and oppression on women and so chose to become a revolutionary. She joined the Maoist Party in September 2007. She participated very actively in the military training camp. She was rapidly developing into a woman organizer when her life was cut short in this ghastly incident.

Comrade Malati

Com. Malati was born in a village in Paschim Medinipur district of Bengal. She was a soft-spoken girl and was very straight forward in her manners. She was married off by her parents at a very young age and

the husband abandoned her within a short period. Malati was one of the victims of this patriarchal society. She joined the party both to fight the oppression on her and for the liberation of all women. Like Lakshmi, Malati was developing into an organizer too. The martyrdom of these young budding comrades is a blow to the developing women's liberation movement.

Tadkel Martyr

Martyrdom : 18-02-2008

Comrade Veko Santhi

Santhi was born in Kesmondi village in a middle class family which is four km away from Bhairamgadh block in Bijapur district. She was the second child and had three sisters and a brother. Her mother died due to illness while she was still a child. She was brought up by her father.

At the age of 16, she worked as KAMS member and filled both household responsibilities and that of the organization. She was in the forefront in struggles opposing political, social and cultural oppression on women and in the propaganda campaigns.

After the state sponsored SJ was launched, like many young men and women of her generation, Santhi also joined the militia to protect their property, villages and their people. She worked for one year in the Jan militia. Later she was transferred to Company-2 in 2007. She learnt military skills and also to read and write. She became a party member. She fulfilled her responsibilities with discipline. She was in the forefront in carrying weights.

The police, SPOs and goons came to know that Santhi had joined the party. So they caught her father and beat him black and blue asking about her whereabouts and forcing him to make her surrender. They broke his hand and dragged him to the Bhairamgadh *sibir*. He stayed there for some days and after assuring them that he would bring back his daughter for surrendering, came back to the village. But the father thought there was nothing wrong in what his daughter was doing. The SJ goons had destroyed our lives, 'I'll never hand over my daughter to the goons in the *sibir'* thought he. He decided that it is better for his daughter and other young men and women to fight for justice, for people. Though the *sibir*

goons and SPOs are harassing him a lot, this old man is still somehow eking out a living in the village.

On the other hand, the attacks of SJ goons on the people continued. The people, PLGA were resisting them by giving blow over blow to them. As part of it on February 18, 2008, on getting information that CRPF, SPO goons were coming to attack the villages PLGA forces engaged themselves for ambush at Tadkel.

Though Santhi did not have a weapon, she followed her commander's caution to advance without any hesitation as part of the advance batch. Six CRPF Jawans were killed in this ambush and their weapons were seized. The remaining police were firing rapidly. But Santhi advanced amidst bullets (though unarmed) to seize weapons from the enemy. She died in that attempt.

At the young age of 18, Santhi died in people's war for the liberation of the people. Her martyrdom is immortal.

Dobur Martyrs

Martyrdom : 22-02-2008

Comrade Mano Pusali (Kumme)

On February 22, 2008, an encounter took place between PLGA and C-60 commandos of Gadchiroli at Dobur. Four comrades Radha, Kumme, Rajitha and Jaggu were martyred here. Kumme was born in Penugonda village of Bhamragadh taluq of Gadchiroli district. Her parents died when she was young. Her 3 elder brothers separated from joint family. The young Kumme had to look after her two small brothers. They used to work in the homes of the people and filled their stomachs with great difficulty. When she turned 15, she went with her brother to live with uncle. She came into contact with party after going there. Whenever the squad visited the village, she definitely went to meet them.

The village elders tried to stop the young men and women from going to meet them secretly. Kumme was very much influenced by seeing the status women were accorded in the squads. Seeing the equal status of women and their independence, she also wished to join the squad.

As her uncle forced her to marry his son, she was in trouble. If she doesn't agree, then her younger brothers will not be looked after. If she agrees then her life would become meaningless. She felt that by joining the party she could care for lakhs of children and her brothers also would be part of them. Thinking so, she joined the squad in November 2004. She was a member of PL-7 from the beginning. She was in the forefront in the attack on SJ in National Park area in 2005. In 2005 in Kasampalli village of Perimili area in an encounter the PL deputy Lalsu was martyred but Kumme continued to fight bravely. During the joint TCOC, comrades from Maad, National Park and Bhamragad areas gathered together, about a hundred in number. Kumme conducted the kitchen very efficiently at that time without giving any scope for complaints. She always strived to increase her political and military knowledge.

She married the comrade she loved. She told him before marriage

that her first priority was revolution. She was a comrade with steely determination. She conducted her revolutionary activities seriously. She never got upset even when she heard of the sad plight of her brothers. Though her life span was short, her ideals are forever.

Comrade Kamala (Radha)

Kamala was born in a family which had withstood the severe repression of the enemy in Gadchiroli district between 1991 and1994. It was a testing period for sympathizers too as those who gave food to the naxalites were also killed. She was born in Kosmi village in a poor family. Her childhood was spent in famine and poverty. She became a member of the KAMS. She organized the women of her village in KAMS. Later she joined the Praja Rakshak Dal (PRD) and participated in many attacks. Then she got recruited into the Tipragarh squad in 2003. She became a member of the PL-7. As a member of PL-7, she participated in many raids and encounters. She was counted amongst the best fighters in the PL. Even during her last encounter in Dobur on February 22nd in 2008, the bravery she displayed was exemplary.

In Dobur, Radha was injured in her leg as soon as firing started from the police. She continued firing in spite of the injury. She had the SLR of the deputy commander who was ill. She killed a commando with the first bullet she fired. She continued firing till the sick comrades of the PL were evacuated safely. After all the bullets with her were finished, she threw a grenade to stop the enemy from advancing. Her body was ridden with enemy bullets and she breathed her last.

She was a model in bravery and courage. She was very friendly and had comradely relations with all in the PL. She had no gaps with anybody. Her sweet words were her hallmark. She personified communist values. Let us pay red homage to her.

Comrade Neeli Vadde (Rajitha)

Rajitha was born in a poor, revolutionary family. Her father Jooru Vadde was a beloved leader of the people. He was Perimili squad commander. He was martyred in the Jarawada firing in April 1999. Neeli was a small child then, not knowing the meaning of martyrdom or revolution. But as she grew up, she began emulating her father's ideals. Her brothers distanced themselves from the party after their father died. But Rajitha wanted to continue his legacy of sacrifice. She joined the party in 2004. She was very interested in songs, dance and dramas. Her performances were praised by the people. After working for a few days in CNM, she joined the PL-7 and learnt military skills. Though she was very young, her dreams were big. Her martyrdom is a loss to the party. She was martyred in Dobur in February 22, 2008.

Kanchal Martyrs

Martyrdom : 18-03-2008

Comrade Madkam Budri

Madkam Budri (23) was born in a middle class adivasi family in the village Gamapada located in the Pamed area of South Bastar division.

Com. Budri was the commander of CNM in the village. She was always in the forefront in the propaganda campaigns propagating the calls of the party. She fulfilled the responsibility of cultural programmes in many meetings. Later she expressed the desire to join the squad and she was recruited into the LGS on September 5, 2005. She learnt military discipline and rules while working with the squad. She earnestly tried to learn to read and write. She never hesitated to clear her doubts by discussing with comrades. She used to participate in political discussions to increase her political consciousness. She was shifted to PL-9 in 2006 and she was given party membership in March 2006. She was given the responsibility of teacher in the PL. She fulfilled this responsibility with enthusiasm. She participated in the raid on the Basaguda sibir on March 6, 2006. On March 18, they had an encounter with the grey hounds and Budri died in that attack. Her body was found near Palagudem. Pamed comrades bid her farewell along with her family members and paid red homage to her. She was cremated with revolutionary honours and people took oath to carry on her lofty aims.

Comrade Ravva Sanni

Com. Sanni (23) was born in the village Errapad of Pamed area of Bijapur district. She was a member of the Bal Sangam at first and later for two years she worked as the deputy of the Jan militia. She always kept her militia members alert and ready to defend the property and lives of the people and prepared them for the battles with the enemy. She was always in the forefront in the attacks on the enemy and served as a model to the members. She participated in the household chores too.

Sanni's parents had put lot of pressure on her to marry. She explained to her parents that she had chosen the revolutionary path and that she

would not marry. She joined the Pamed squad in March 2007. Within ten months she was shifted to PL-9. She learnt to read and write and learnt military discipline too in the squad. She was martyred on March 18 in an encounter with the grey hounds. Sanni went on firing till her last breath. She was a member of the A section in the ambush party. She fought bravely along with her comrades and was martyred there. The whole party is proud of such brave comrades. Red salutes to Com. Budri.

Comrade Punem Jogi

Jogi was born in Gundam village located in Bhopalpatnam tehsil of Bijapur district in the Punem family. She was just 17 years old. Her father Punem Sannu was the local leader of the peasant association. Inspired by her father's work for the people she also began participating in revolutionary activities actively. She joined the Jan militia and learnt to do sentry duty, patrolling and to resist the enemy. She fulfilled her responsibilities cleverly. Seeing this ability, the AC decided to transfer her to PL-9. Jogi was martyred at a very young age but she dreamt big. Every soldier should learn from Com.Jogi.

Comrade Madkam Bayi

Com. Bayi was born in Rayagudem village located in Jagargonda area of Konta tehsil. 21 years old Com. Bayi lived with her parents, a younger sister and three brothers. Her family was very poor. She grew up in a revolutionary atmosphere. She always wanted to grow up fast so that she could join the people's army. So she was very happy the day she got recruited. Her older brother also got recruited but he did not continue and returned home. But Bayi opposed her brother's decision to go back and stood firmly with the people. She was shifted to PL-9 in October 2006. She developed her political and military abilities in the PL. She died on March 18, 2008 at Kanchal while heroically fighting the enemy.

Comrade Kovasi Vimala

Com. Vimala (21) was born in Jangla village of Bhamragadh tehsil of Bijapur district in West Bastar division. Her mother died due to illness when she was very young. She joined the Bal Sangathan. She was still a child when the government launched the Jan Jagran Abhiyan on a large scale. Villages were burnt down and people were forcefully evacuated to the *sibirs*. All the youngsters of the village joined the Jan militia for the defence of their villages. Vimala was one among them. She was shifted to Pamed squad of South Bastar division from West Bastar in 2006. She became a party member in 2007.

She learnt to read and write in the party. She was a disciplined comrade and followed all rules earnestly. She went to meet her parents with the permission of the party and while returning she was caught in the Kanchal encounter. She was in the village at that time and was caught by the grey hounds. The unarmed Vimala was caught and killed in cold blood. The brave Vimala will always live in the hearts of the people.

Old mother Avalam Lakshmi

Old mother Avalam Lakshmi was living with her four sons and two daughters in the Palagudem village. It was a middle peasant family. Whenever the squads visited her village she looked after the comrades like her own sons and daughters. On the day of the Kanchal encounter, she was roaming in the forests to gather grass. When she heard the sounds of the bullets she was afraid. When the police noticed her they immediately killed her without any trace of humanity. Not stopping at that they damaged her face and filled her body in a sack so that nobody would recognize her. The people would never forgive the greyhounds who were responsible for her death and would avenge it.

Kanchanpalli Martyr
Comrade Aruna (Rama)

Martyrdom : 02-04-2008

Aruna was born in a poor family in Gatla Narsingapur village of Bhimadevarapalli mandal in Karimnagar district. She studied till tenth standard. She was married at a young age. But it was an oppressive relationship for her and so she took divorce. As their family was sympathetic to the revolutionary movement, she had been influenced by party politics since she was a child. With that inspiration she worked as a private teacher in the village and began participating in revolutionary activities. Martyr comrade Nyalakonda Rajitha was her political guru. With her guidance, Rama participated actively in the women's organization activities. In that process, repression on her increased and she became a full timer of the party in 1997. She worked as a squad member in Husnabad and Huzurabad areas. She married Com. Srinu who was the editorial board member of Praja Vimukthi, the political magazine of NTSZC in 1999. Com. Srinu was martyred in 2002. She overcame this personal tragedy with courage and worked with renewed determination.

Seeing her patience in serving the sick people, party had selected her to undergo doctor training and she took one year training in DK. She gained good medical knowledge during this training by working hard. She mingled very well with the cadres. Due to this and her service nature, she left an indelible mark on her comrades and won their confidence. Later she married Com. Azad, who was an SZCM in NT. Rama and Azad were transferred to Maharashtra in 2003. She worked as Lalitha in Gondia district. She was an ACM there.

Comrades Azad and Rama were caught by the murderous SIB of AP and both of them were tortured cruelly to reveal party secrets. They cut her finger too. But she did not bow before the enemy. She preferred death by defying the enemy than life through surrender. Both these comrades

were murdered in cold blood on April 2, 2008.

Thousands of people had attended the funeral of Rama and paid revolutionary homage to their brave daughter. Rama had always remained with the party in spite of facing adverse conditions and the people never forget such comrades who dedicate their lives for the people. The attendance of thousands of people at the funeral defying enemy repression stands testimony to this fact. Let us imbibe the sacrificial nature of Rama that defied enemy tortures. The people built a memorial column for the revolutionary couple in her village.

Comrade Anuradha Ghandy (54)

Martyrdom : 12-04-2008

ON April 12 2008 Anuradha (alias Narmada, Varsha, Janaki, Rama) passed away after an attack of falciperum malaria. With this the Indian working class lost one of its ablest and topmost woman leader who with sheer hard work, deep ideological and political study, and revolutionary dedication rose from the ranks to become a member of the Central Committee of the C.P.I (Maoist).

She was just 54 at the time of her martyrdom. She had just returned after spending a week in Jharkhand taking classes amongst the tribals on the question of women's oppression. After getting high fever on April 6th she was not able to get proper medical attention due to the difficulties of underground life. The local pathologist said there was no malarial infection in the blood and so she was treated for stomach upset by a local doctor. It was only on 11th after another blood test that she realised that she had falciperum malaria. Though even on that morning she appeared fine, inside, the falciperum bacteria had already affected her lungs, heart and kidney which had already been weakened by systemic scerlosis. Though she was admitted in a hospital immediately, barely within an hour her systems began failing. Though she was put on oxygen and later life-support systems, the end came the next morning. While on oxygen she was conscious and her eyes wide open. The same soft eyes with her depth of expression, though in acute pain with probable knowledge that she was sinking.

The degeneration was catalysed by the fact that she had an incurable disease, systemic sclerosis. This auto-immune disease first affected her hands and slowly attacked the inner organs. Detected two years ago and probably in existence since the last 5 years, it had already affected her lungs and heart beat. Yet, with her commitment to the masses and revolution she worked with the same ardour as earlier. She rarely spoke

of the disease and took on even the most strenuous tasks. Her commitment to the cause of revolution was unshakable no matter what the ups and downs. Being with the incipient revolutionary movement right from her college days in the early 1970s in Mumbai, she gave up a career as a brilliant lecturer, and dedicated her entire life to the revolution. At the 9th Congress-Unity Congress of the Communist Party of India (Maoist), she was the single woman comrade to be elected to its Central Committee.

In this span of about 35 years work with the Indian revolutionary movement she has contributed much to the building of the revolutionary movement in the country, not only organisationally, but also politically and ideologically. She was one of the founders of the CPI (ML) Party in Maharashtra. Though her prime focus was in Maharashtra (both the Western and the Vidharbha region) her work also contributed to the building of some all-India organisation and even of the Dandakaranya movement. Even at a late age of over 40, and after serving as a senior professor teaching sociology to post-graduate students at Nagpur University, she moved to live with the tribals of Bastar staying with the armed squads for three years.

She started her political life at Elphinstine College Mumbai in 1972 which became the hub of radical left-wing activities in the 1970s, primarily due to her initiation. Earlier she had visited the Bangladesh refugee camps and had gone to the famine hit people with a group of students during the horrible famine in Maharashtra of 1972. Deeply moved by what she saw there, and being a very sensitive person, she began taking part in college activities and social work with the poor. While active amongst students she came in touch with the student organisation PROYOM (Progressive Youth Movement), which was connected to the then Naxalite movement. She soon became its active member, and later one of its leaders. She also worked in the slums through which she developed her first interaction with *dalits*, the *dalit* movement and the horrors of untouchability. She was a participant in the radical *Dalit* Panther movement of 1974; and in the 3-month long Worli clashes with the Shiv Sena. Her sensitive nature drew her to the agony of *dalit* oppression and led her to seek answers to it.

She read voraciously and gained a deep knowledge of Marxism. Later, in the post-Emergency period she became one the leading figures in the country in the civil liberties movement and was one of the initiators of the CPDR (Committee of Protection of Democratic Rights). In 1982 she moved from Mumbai to Nagpur and while teaching at Nagpur University she

actively participated in, and played a leading role in the trade union and *dalit* movements in the region. In the process she went a number of times to jail. With State repression increasing she was forced to go underground. Later, at the call of the Party she went to Bastar to work among the tribals, and on returning she took up the responsibility once again of building the revolutionary movement in Maharashtra. Since the last 15 years she has been working in the underground, building the Party and Maharashtra as well as leading the women's wing of the Party, until her sudden and untimely demise.

Early Life

Anu was born into a family that came from the CPI of the 1940s and 1950s. Her parents, the Shanbags, were married in the CPI office of the undivided Party in Mumbai and active in the Party till the mid 1950s. Her father was, in the 1950s, in the Defence Committee taking up the legal cases of the communists arrested in the Telangana struggle and later became a well known progressive lawyer of Mumbai; the mother is an active social worker who, even at this late age, is active with a women's group. It was in this liberal atmosphere that the children grew up. Anu grew to become a revolutionary, while her brother is a noted progressive play-writer and theatre artist of Mumbai. In her school days Anu was a brilliant student of the J.B. Petit School at Santacruz, always topping in her class. Here, she also learnt classical dancing. With her parents from a communist background, Anu was open to all ideas and views, including communist, and encouraged to read.

It was within this environment that she could easily get attracted to revolutionary politics when she came in touch with it in her college days. Those were the days when the communist movement was sweeping the world. The youth throughout the world was reverberating with the great impact of the Cultural Revolution in China and the historic advance of the Vietnamese people in their war with the US imperialists. Within this international ferment, Naxalbari exploded over India and inspired an entire generation, not only in India, but all of South Asia. All this had its impact on the young Anu. As already mentioned she joined the radical student organisation, PROYOM, and later went on to become one of the founder members of the CPI (ML) in Maharashtra. In 1977 she married a fellow comrade. She was one of the most important persons to initiate the revolutionary movement in Mumbai and then again a prime factor to spread the movement to Vidarbha in the early 1980s. Particularly notable is the

fact that she was the comrade who was primarily responsible for bringing the *dalit* issue in Maharashtra onto the revolutionary agenda.

Growth as a Renowned Revolutionary Mass Leader

During the late 1970s, Anuradha was in the forefront of the countrywide civil liberties movement. In the early 1980s, with the formation of the CPI (ML) (People's War), and the spread of the revolutionary movement to Gadchiroli district of Maharashtra, there was talk of the need to spread the revolutionary activities from Mumbai to Vidharbha. Here too she was one of the pioneers, giving up her job in the Mumbai College and her high profile public life and shifting to Nagpur; a place totally unknown to her. Her focus of activities in Vidharbha was primarily trade union work and amongst *dalits*.

In the trade unions she worked primarily amongst construction workers and led many a militant struggle. Most notable was the lengthy strike at the Khaparkheda (30 kms from Nagpur) thermal power plant being constructed, of about 5,000 workers. This ended in police firing and curfew being declared in the region. She was also involved in organising the '*molkarins*' (house servants) of Nagpur, workers in the MIDC companies at Hingna (Nagpur), railway workers, *bidi* workers in Bhandara, powerloom workers at Kamptee (15 kms from Nagpur), and other unorganised sector workers, and later shifted to Chandrapur to help organise the coal-mine and construction workers there. Most of these unorganised sector workers had defacto no basic trade union rights and were totally ignored by the traditional unions. She also developed links for joint activities with other progressive trade union leaders of the region from not only Nagpur, but also from Chandrapur, Amravati, Jabalpur, Yeotmal, etc. In these struggles she was arrested a few times, and had spent a number of days in Nagpur jail. Inspite of her job, she became a renowned revolutionary trade union leader of the region.

Besides this, she was even more active within the *dalit* community organising and awakening them against caste oppression and for their liberation from this oppressive system. She was infact one of the pioneers amongst the revolutionary Marxists to have addressed the issue of *dalit* oppression and caste discrimination at a very early stage itself. She had read extensively Ambedkar and other sociological writings on the caste question. Unlike the traditional Marxists she fully identified with *dalits* and infact moved her Nagpur residence to one of the largest *dalit bastis* of

Mahrashtra, Indora. Though this was a stronghold of most of the *dalit* leaders and a hotbed of *dalit* politics, large sections of the youth soon began getting attracted to the Naxalites. Particularly the cultural troupes she helped organise had enormous impact. She grew to become the open face of the Maoists in the *dalit* movement; and became one of the major public speakers at most *dalit* meetings in Vidarbha. Though vehemently opposed by the *dalit* leaders, with her deep study of Ambedkar, *dalit* issues and caste oppression, she could stand her ground, with widespread support from the youth.

Besides, all this, she was also instrumental in building the revolutionary women's movement in Nagpur. She stood out as a shining example for all progressive women who played an active role overcoming all the patriarchal constraints of society around. She inspired a large number of women not only in to the women's organisation but also in to the Party.

She wrote profusely on the topic in both English and Marathi, presenting a class view-point to the issue and countering not only the numerous post-modernist trends on this issue but the wrong Marxist interpretations of the *dalit* and caste questions. The most elaborate article on the issue was a 25-page piece in Marathi that appeared in *Satyashodhak Marxvad* (the organ of Sharad Patil from Dhule) explaining a Marxist stand on the *dalit* question and linking *dalit* liberation with the task of the new democratic revolution in the country. Till today this article is quoted by many. Many years later it was she who prepared the original draft on the basis of which the erstwhile CPI (ML) (PW) prepared the first ever caste policy paper within the Marxist movement in India. In this draft she outlined that in India the democratisation of society is inconceivable without smashing the elitist caste system and fighting all forms of caste oppressions, most particularly its crudest form against *dalits* in the form of untouchability. Much of the views expressed by her then in the mid-1990s, have now been adopted by the CPI (Maoist) in its recent Congress.

Besides these two fields of work there were many notable events that occurred in which she played a pioneering role while in Nagpur. Particularly we mention two such examples; which had an indelible revolutionary impact on the consciousness of the people of Vidharbha. The first was the Kamlapur Conference of 1984; the second was the JNM Cultural programme led by Gaddar, in 1992.

The Kamplapur Conference was organised deep in the forests of

Gadchirolli by the incipient Naxalite movement in the region. A massive campaign, led by Anuradha, was carried out all over Vidarbha to attend the Conferece, while the armed squads did a huge mobilisation within the forests. Though the Conference was ruthlessly crushed by the police, hundreds and thousands of people began flocking towards Kamplapur — a small village deep in the forests. The revolutionary message from Kamlapur reverberated throughout the region for months. The proposed Gaddar programme in Nagpur, which too was crushed by ruthless police action, had an even greater impact. People still recollect the diminutive Anuradha climbing onto a motor cycle to address the large crowd gathered on the streets outside the college hall which had been sealed by the police, inspite of a High Court order allowing the programme. Though thousands of police had surrounded the hall and occupied all approach-roads to it, there was a big gathering, including a large number of journalists, lecturers, writers, lawyers, and even senior faculty members. All were lathi-chared as soon as Gaddar appeared. Though the programme did not take place this was head-line news for nearly two months. Both these events had a major impact on spreading revolutionary views widely all over Vidharbha and it was she who was the main architect of both these programmes.

Inspite all these activities she was a very popular teacher amongst her students showing a high level of responsibility towards them, not missing a single lecture. Like any task she took up, she would be thorough and conscientious about it. So, she was much loved by her students, and respected by her professor colleagues. But later, due to intense police pressure the Party felt her affectivity would be more from the underground. And so, since about 1994 she has functioned continuously from the underground; braving all the difficulties of underground life.

During her one-and-a-half decade in the Vidharbha region she had an enormous impact on the region in bringing revolutionary politics to the area. Not only did she, together with others, build a revolutionary working class movement, and powerful revolutionary movement among *dalits*, but she also helped build the revolutionary student movement and attracting a vast cross-section of intellectuals, including senior professors, journalists, noted playwrights and top advocates of the region. Soon after coming to Nagpur, after the death of revolutionary writer of AP, Cherabandaraju, she got his poems translated into Marathi and an anthology containing those poems was released at a function by the most renowned Marathi poet of the region. The Marathi translation of the poems sold extensively

all over Maharashtra, creating a major impact. Among the many fields she worked, her most effective impact was taking revolutionary politics amongst the *dalits* and arousing them to a revolutionary consciousness.

She was one of the most prominent leaders of the civil liberties movement in the post Emergency period and played a prominent role in the famous Civil Liberties Conference held in 1977 at Delhi, demanding the release of political prisoners. The conference included such leading lights as V.M.Tarkunde, Govinda Mukhoty, VaraVara Rao, Subba Rao, Sudesh Vaid and even some ruling class elements as George Fernandez and Arun Shourie. She continued this role through the 1980s inspite of all her other activities.

She also played a role in the formation of the AILRC (All India League of Revolutionary Culture) formed in 1983. She was one of the main speakers at the Sindri (near Dhanbad) Conference of the AILRC in 1985, together with KVR, Gaddar, VV. Rao, Bali Yadav, and others. Many in the region remember her fondly from those days.

Call of Bastar

Having carried the revolutionary message of the Dandakaranya movement to the rest of Vidharbha, she, without flinching, responded to the call of the Party to shift base to Bastar. In the second half of the 1990s she spent three years living with the squads amongst the Bastar tribals. Carrying a rifle and in military fatigue she spent the next three years of her revolutionary life amongst the *adivsis* of DK. She went out of her way to gather many a study on the Gond tribals to the Party leaders of DK. She always maintained that these three years were one of the most fulfilling in her life where she learned about the lives and struggles of the Gond tribals of Bastar. She keenly studied their lives and how the movement was built. She particularly focused on the lives of the women, their organisation, the KAMS (*Krantikari Adivasi Mahilla Sanghathna*) and the women in the squads. She also learned how to wield the gun and as part of the squad she carried one for her self-defence. In fact, on one occasion she had a very narrow escape when the police came within feet of where they were resting. Their firing missed her and the retaliation by her squad allowed them to retreat without any loss of life.

She spent most of her time there, in the Byramgadh area which, recently, has been in the limelight for facing the brunt of the *Salwa Judum* attacks.Her tenacity in staying with the squads astounded and impressed

even the local tribals who would time and again mention how at this late age she had managed to come and stay there.

During this period she also spent much time in taking classes, mainly for the growing leadership amongst tribal women. She took classes on women's health issues, women's oppression and the new democratic revolution, on imparting general knowledge, on imparting the rudiments of Marxism, etc. She helped draft handbills and wrote numerous articles in the local Party magazine.

Towards the last part of her stay she was given independent charge of the West Bastar area covering what is known as the National Park region. This too is a region which is affected by the recent *Salwa Judum* onslaught. While she was there she guided and developed the movement in the area.

She was there during the peak of the 1997 famine in which hundreds had died of starvation in other areas. Here, with the Party seizing grains from the hoarders and distributing it, the damage was much controlled. During this period, attacks of malaria, the terrible dry heat of summer, coupled with the famine conditions took a toll on her health. It was only her enormous commitment to the cause of the people, and tremendous will-power that kept her going under even these worst conditions. Besides, her nature was such that she never showed any of her own sufferings.

After returning from Bastar she took up Party responsibilities in Mahaashtra while continuing an underground existence. For the last decade she has contributed to building the revolutionary movement in Maharashtra, besides playing a major role in the Women's sub-committee of the Party since 2001.

Party Life

Anu's commitment to the oppressed masses was unflinching. It was this concern for the well-being of the poverty stricken masses that drew her to revolutionary politics. Unable to tolerate the poverty and humiliation that the poor faced, she sought answers. The terrible humiliation that *dalits* faced due to untouchability and other forms of inhuman discrimination drew her to study the caste question in India and Ambedkar's writings and own the cause of the *dalits* from a very early period. At that time *dalit* issues were not the fashion as it now is, and was anathema in most Marxist circles. Even as a student she joined in the Marxist study circles run by the then incipient Party. She was one of the chief architects of the building

the revolutionary movement in Mumbai in the 1970s. She played a premier role in the revolutionary student movement and building up the Party core within it. She was a founder member of the CPI (ML) Party in Maharashtra. Popularity and fame never went to her head and she easily switched to a new low profile role as per the needs of the Party. When the need grew to develop a political movement in Vidarbha after the initiation of the Gadchiroli armed movement, she willingly volunteered to shift from her home base in Mumbai and move to a place where she did not know even a single person.

There, she soon managed a part-time teaching job with post-graduate students in Nagpur University. She was an ordinary member of the Party when the CPI (ML) (People's War) was formed in 1980 and after she moved to Nagpur she played a leading role in building the Party and revolutionary movement there. Later, she became a member of the Vidharbha Regional Committee of the Party. As a VRC member she played an important role in building the Party in the region.

After coming back from Bastar she was elected to the Maharashtra State Committee of the Party. Later she was also given additional responsibility as part of the Central Women's Sub-committee, ever since it was established. She attended as a delegate to both the 2001 Congress held by the erstwhile CPI (ML) (PW) and the Unity Congress-Ninth Congress of the CPI (Maoist). She was the only delegate to be elected to the Presidium of both the Congresses, which conducts its proceedings. At the 2001 Congress of the PW she was elected as an alternate member to the CC. At the time of her martyrdom she was a member of the highest body of the CPI (Maoist), it's Central Committee, with independent charge of the Central Women's Sub-Committee and also a member of the CC's South Western Regional Bureau. As part of her role in this Sub-Committee, she played an important role of drafting the Women's Perspective of the Party. At the time of her death she was working on studying the problems women comrades were facing in the Party, the varied forms of patriarchy they face, and devising a rectification plan that would help the growth of women comrades, so that they can grow to take greater leadership responsibilities. In fact her very last task was taking a class of the leading women activists from Jharkhand, mostly from tribal background, to explain the Women's Perspective of the Party. Her untimely and premature death will have a serious impact on the revolutionary movement in the country and particularly on the development of women's work in the Party as also

the development of work in Maharashtra.

Anu, an Exemplary Communist

Anu had a natural ability of mixing and integrating into any environment … whether it is of tribals, *dalits*, and construction workers or of top academics, intellectuals of the country. Her simplicity and child-like innocence, together with her enormous liveliness made her a most likable person.

She was totally selfless, uncaring about her own comforts and even of her health, with a lot of concern for others. She was exceedingly hard working, with a very strong sense of discipline. She was the type of person that if she took up any task all could rest assured it would get done. She had a strong sense of responsibility towards people and any task what-so-ever, however trivial it may be. This was reflected in her teaching work, political work, or anything she took up. It was reflected in her attitude towards her students, colleagues, comrades, or, in fact, any person she was associated with. And one of her best and most lovable qualities was her high sense of principles. She was an extremely principled person standing up for what she believed in and not a person to adjust her beliefs according to the views of others, however senior, or for the sake of some petty gains. So, people could trust her implicitly. Yet, she had the modesty to be a willing learner.

While being creative and not stereotype in her thinking, she was always firm on the Party line and Marxist ideology and never compromised with views she felt incorrect, no matter who was presenting them. It was this steadfastness that allowed her to stay with true revolutionary forces till her very last, through all the ups and downs in her over 3½ decade long revolutionary life. Yet, she had the positive approach of seeing the positives in others, even with those she differed with, and showing respect to all, no matter what her differences. She acted as a solid and steadfast anchor for the Party, through all its ups and downs, particularly in Maharashtra. She never knew fear and even in the face of death, during the last moments of consciousness her eyes had the same softness and tenderness as was in the normal days. She took up the most arduous and dangerous tasks at very critical changes in her political life — this was reflected in her ability to give up her high profile public life when she was in Mumbai and overnight shift to Nagpur where not a sole knew her; then again she could give up her University job and image of one of the most popular

leaders of Nagpur and go underground and join the squads in Bastar; even in her very last days when the bulk of the Party leadership was arrested in Maharashtra , it was she who held the Party together though it was high risk with the police specifically hunting for her.

And all these qualities shone through her personality even as a woman activist in this highly patriarchal and feudal atmosphere in the country. As a person she had all the qualities of what a real human-being and comrade should be like. All these excellent qualities enabled her to become a true and genuine communist. Her loss is an enormous loss for the revolutionary and democratic movement of the country; and more particularly for its progressive and revolutionary women.

Ideological and Political Contributions

Anuradha played many roles in the long span of her revolutionary life from being a mass leader to an underground Party organiser. She was associated with the formation of VPS (*Vidyarthi Pragati Sangathan*), CPDR, AILRC, NBS (*Naujavan Bharat Sabha*), Stree Chetna, AMKU (*Akhil Mahrashtra Kamgar Union*) and numerous other mass organisations, primarily in Maharashtra. But whatever her role she was a consistent and prolific writer. She was closely associated with the revolutionary student magazine, KALAM, which achieved a countrywide image. This magazine was brought out in both English and Marathi. She was the main person behind the revolutionary Hindi magazine, *Jan Sangram*, brought out from Nagpur. She contributed regular articles, under various pseudonyms, to the revolutionary magazines, like Vanguard, People's March, etc. She wrote for the local Marathi Party magazine *Jahirnama* and for a period was in charge of its publication. She also wrote many theoretical and ideological pieces particularly associated with the *dalit* and women's question. Besides, she conducted many a polemic on this question with both, those taking a *dalit*/post-modernist view on the question and with Marxists who took a hostile view. This she wrote in both English and Marathi. As already mentioned it was she who wrote the original draft for the policy paper on the caste question in India by the erstwhile CPI (ML)(PW). This was the first such policy paper by a revolutionary communist party. More recently she wrote a polemical/analytical piece on bourgeois feminism, bringing out its various manifestations. She was also instrumental in the preparation of the Women's Perspective of the CPI (Maoist) adopted recently by the Party. It was she who drafted many a March 8th statement of the Party.

There was not even a short time when she was not writing something linked with the movement. She was a regular contributor to many magazines in English, Hindi and Marathi. Many of her articles and writings have also been translated into other languages. She also spoke a number of languages being fluent in English, Hindi and Marathi, with a good knowledge of Gujarati and even understood Telugu, Kannada and Gondi.

Anuradha's contributions to the Indian revolutionary movement, and particularly the movement in Maharashtra, have been substantial. She had the rare qualities of being not only an effective leader in the field, but combining it with significant ideological and political contributions. And as her long-standing comrade said, she had that uniqueness in being able to connect with a vast spectrum of people and thereby bridge so many social groups with the revolution. Most important of all, she had many of the qualities any genuine communist should inculcate — extreme straightforwardness, modesty, selflessness, disciplined and hardworking, and unwavering commitment to the revolution. Finally, her liveliness and child-like simplicity made her a most lovable person, leaving an indelible impact on anyone she met, even once.

Besides this she was a good mass leader, an effective Party organiser and an ideologue who wrote extensively and particularly helped enrich the Marxist understanding on the caste/*dalit* and women's question.

To grow to such heights in this deeply patriarchal society, is a source for enormous inspiration to all women comrades and activists. Her life and work will remain as an important chapter in India's revolutionary movement and will continue to inspire people to the cause of revolution. Though her untimely death extinguished a glowing star, the rays will linger on to illumine the path towards a just and equitable new order. Anuradha will continue to live on in our hearts.

Comrade Mynabai Naitham

Martyrdom : 23-05-2008

On May 22nd, 2008 Gadchiroli commandos (nearly 500 in number) attacked Kosmi village in Tippagadh area. 58 innocent adivasi men and women were beaten ruthlessly by them. At that time, Mynabai was in somebody else's house. They dragged 52 year old Mynabai out of that house and tortured her by beating her black and blue with lathis, butts and fists and had even gang raped her. She was taken to Gyarapatti camp and was killed in lock up after torturing her brutally. They concocted a story that she became ill in custody and died while taking her to the hospital. Dr. Ranvir of Dhanora PHC also reported the lie of the police that she died of heart attack. But the people of Kosmi know the truth which unfolded before their eyes. The Gyarapatti policemen who killed beloved leader of the people – Mynabai, had died in the Markanar ambush conducted by the PLGA. Thus PLGA avenged her death.

Mynabai was born in Kosmi in a Koreti family. She had two brothers and six sisters. She was the second child. After marriage her husband came and stayed with her. They ploughed 3 acres of land and eked out a living.

She was a rebel from the start. She was conscious of the women's rights and priveliges. She worked as a *panchayat* member for 10 years. Simultaneously she worked as a school *samiti* member for 5 years. She became a member of the women's organization to improve the conditions of women.

As Shiv Sena was working militantly, she first joined it. But soon she was disillusioned as it worked against people's interests. By that time, party entered the area. At first, she was afraid of naxalites due to false propaganda by the enemy. Gradually she became close to the party. She felt she found the right path. From then on, she never turned back. She

became a PM in 1996 and the GPC secretary in 2007. She became RPC president too. Her whole family was involved in revolutionary activities. Her husband was Tippagadh ACM. Their son was a member of people's militia. She had four children. Her whole life was one of resistance. She stood steadfast till the end.

She led the procession in Gyarapatti against repression in February 2003. Out of the 3000 persons who attended the rally, 1000 were women organized by her. She led 10,000 people against repression in Manpur in March 2003. She led a 7 km rally against fake independence in August 2003. She led active struggles against liquor. She led many massive rallies in Kosmi, Sawargaon, Teregaon and Gyarapatti. She was a terror to the local bad gentry. She led the massive famine rally in Dhanora tehsil in 2004. On the occassion of party formation day in 2004, she conducted rallies in many villages and propagated party politics on a large scale.

She began working secretly as president of Janathana Circar at *panchayat* level. The TP people are hailing her immortal services for the people and the revolution. Let us carry forward her lofty aims and emulate her in standing firmly for the revolution.

Comrade Dippala Gunnamma (Sujatha)

Martyrdom: 28-05-2008

Com. Gunnamma was born in the village Pedda Agraharam of Gudem Kothaveedhi mandal in Visakha district. She belonged to the Nukadora tribe. She was the first among three siblings of her poor parents. Their land was meager and they had to depend on shifting cultivation. So she went to work in the coffee plantations as a labourer and helped maintain her family as the elder daughter. Her village was associated with the revolutionary movement and so she could understand the reasons for the poverty of her family. She learnt about the solutions to her problems with the help of the sangams and the party. She opposed the injustices perpetrated on them in the coffee plantations. She participated in the struggles for rise in wages. Gunnamma was married against her will at a young age. She could not continue in that bond and she got divorce with the help of the party. It was in this process that she decided that NDR is the only solution for the liberation of women and she joined the PLGA in 2003.

Changing her name to Sujatha, she worked in the Galikonda squad for some time and was later transferred to AOB platoon. In both the places she worked with good discipline. She participated in many TCOC campaigns taken up by the party. In the 2005 TCOC campaign PLGA had attacked the Koyyur PS with rocket launcher which terrified the enemy. Sujatha participated in this raid and she was the one who operated the launcher. Com. Ranadev, the commander of the raid was severely injured. Sujatha and another women comrade had rescued him amidst rapid firing and brought him to safety. In that same campaign, she was part of the raid on Sileru PS and here too they attacked the PS with rocket launcher. In the R. Udyagiri raid, Sujatha was part of the assault team and she rained bullets on the enemy. Not just in these raids on the enemy, but even during encounters she fought valiantly against the enemy. When beloved comrades were martyred, she participated in many protest actions against the fascist repression. She was in the forefront in punishing the bad gentry who were perpetrating untold atrocities on the adivasi peasantry. Whenever they got information about enemy movements, she used to be in the forefront to go and attack them. It is not an exaggeration to say that not a single dump was kept in Gurtedu area without her participation. On the whole, her role in the PLGA as a disciplined soldier

was exemplary. She won the love and respect of her colleagues by actively participating in all works.

Sujatha married a comrade of her choice in December 2006. After the AOB zone conference, AOB platoon was dismantled and there were changes in formations. Sujatha was then transferred to the Visakha platoon. She was promoted to the AC in 2007. As a member of Korukonda AC, her role in advancing the movement against Bauxite mining and educating the people against Bauxite mining was considerable.

Sujatha showed lot of interest in teaching politics to the people and in treating sick people. She served the sick comrades in the PLGA like a mother.

Seeing her initiative, courage and experience in military field, she was transferred to the CRB first company by the party. Sujatha had participated very actively in the Gunukuralla ambush on the grey hounds police conducted on 28-05-2008. Sujatha came to know that commander of the ambush Com. Randev (SZCM) was injured and so she immediately went near him to save him. In that course she was injured. Another two comrades Santhosh and Ashok were also injured in attempting to save Ranadev. All the four comrades were carried by their colleagues to the administrative place and treated but all four of them had died due to excessive bleeding after two hours. The comrades could not take them to a longer distance and so they were paid red homage there and their bodied were laid to rest in that place. After two days the police exhumed the bodies and announced that they had died in an encounter. Manyam (agency) people and mass organizations had converged on the hospital in huge numbers and fought against the police for the bodies of their beloved leaders. Their slogans rented the air. The people were grieved that they had lost such excellent leaders but the heroic resistance of these comrades at Gunukuralla had enthused them to no end. This would forever be etched in the annals of the PLGA history as one of the bravest attacks on the cruel grey hounds police.

It is a great loss for the party to have lost such an exemplary comrade like Sujatha in the PLGA who never spared any effort in protecting the leadership comrades or attacking the enemy. She was a model to emulate in many other aspects too. Let us pay red homage to this brave soldier of PLGA.

Comrade Biddika Eeranni (Nirmala)

Martyrdom : May 2008

Eeranni was born in the Boddamanuguda village under the Valasaballeru panchayat of Kurupam mandal in Srikakulam district. This was one of the active villages during the glorious Srikakulam armed struggle. This village symbolized the extreme poverty conditions of the Savara adivasis. It is situated on a mountain and after the struggle the only reform which came to the village was electricity. By the time of her birth, the struggle had started again and she grew up along with it. She heard revolutionary songs since childhood. She was like a born artiste and so she could not but respond to the revolutionary songs of JNM. She became a JNM artiste and began participating in revolutionary activities in her area. In April 2005, she started her life as a full time revolutionary. She was one of the six comrades who got recruited for the first time from the Savara tribe of that area. The youth were influenced by the struggles conducted by the party in that area.

After joining the squad she changed her name as Nirmala in remembrance of Panchadi Nirmala. She was very active and looked as if she personified the beauty of a toiling adivasi woman. Seeing her cultural talents, the party transferred her to the division JNM team. This team had given many performances in the Aviri and Deruvada areas. This team was led by Com. Vijaya (martyred later in Amidelu) and they had raised the consciousness of the Savara and Jatabu tribes with their performances. Nirmala's dance mesmerized the audience. She could dance even difficult steps with lot of ease. She had given performances in Gotta, Deruvada and Koraput areas and covered the whole area. She learnt Kuvvi language too. It would not be an exaggeration to say that there was not a single person in those areas who did not know about her looks or song. She learnt to write songs too. She had written a nice song on the Amidelu martyrs in Savara language.

When Eeranni was at home, she was in the forefront in punishing an informer named Bhaskar (Lakkim) of Chaparayiguda, a neighboring village. She had bravely faced the enemy in two, three encounters too. She participated in the R. Udaygiri raid in Odissa and fulfilled the responsibility given to her.

Nirmala was transferred to Koraput area and within a short time she

mingled very well with the people there. She mobilized the people in the famine raids conducted against Sundis (usurers). She participated in all the actions against informers in 2008. In May 2008, the police surrounded the squad and rained bullets on them. Nirmala was hit in the head even while she was reaching for her weapon and she was martyred there.

It is a big loss for the movement to have lost such a good artiste and a fast developing comrade who came from a backward tribe. Especially it is a bigger loss as she was a woman comrade who was developing into leadership from the Savaras.

Comrade Kovasi Kosi

Martyrdom : 09-07-2008

Com. Kosi was born in a Madavi family Bandarpadar village of Konta area of South Bastar. She was married into Ushkavaya village in the same area. Her revolutionary life started with helping the guerilla squad. She used to bring food and water with other KAMS comrades to feed the squad members. She listened to the meetings attentively and shared her knowledge with other women.

She joined the KAMS. Gradually she increased her political consciousness and became a member of KAMS *panchayat* level committee. She participated in many struggles and led many of them. On March 20, 2000, the police raped two women of her village, when they went to the weekly market. Two thousand women from ten villages gathered to protest this atrocity and sat on a dharna in front of the Konta police station demanding punishment for the culprits. In spite of shouting slogans that the rapist police should be suspended and put in jail, the police did not care. Finally, they caught the police and questioned them seriously. After hours of this agitation, the police relented and accepted their demand. They even had to give the women biscuits and provide them food at the end. Kosi led this militant struggle.

She died in a police firing at Arlampalli in South Bastar.

Comrade Tati Bandi (Sukki)

Martyrdom : 20-07-2008

Com. Sukki was born in a poor *adivasi* family in the village Todka of West Bastar division. She participated in the party activities from childhood like many adivasis in that area. She worked in the people's militia in her village actively and prepared herself to become a full timer. As soon as she was the right age, she joined the Platoon-22 in 2005. She participated actively in all the collective works of the platoon with enthusiasm. Sukki learnt to read and write very soon as she was very determined to educate herself. She studied party literature too. She participated in the TCOC campaigns planned by the party and fulfilled her tasks responsibly. She worked with commitment and became a party member.

She became ill suddenly and even while arrangements were being made to take her for treatment, she breathed her last. It was a big shock for her fellow comrades and their grief knew no bounds. She was given a teary farewell with revolutionary tradition i.e. by draping her body in a red flag giving slogans that they would carry her dreams forward.

Comrade Sanni Potami (Soni)

Martyrdom : 05-08-2008

Com. Soni was a member of the Company-4 in Gadchiroli. She died on August 5, 2008 with illness. The PLGA had bid her a teary farewell with all revolutionary honors.

Soni was born in Korseli village of Gangalur area in Bijapur district. She was just 19 when she died. Her mother was Lakmi and father was Maasa. They were very poor. She had two younger brothers and three daughters. She was the eldest daughter. She had lot of responsibilities at home.

She was in the Bal Sangam and used to bring food and water to the squad. She used to hear revolutionary songs with great enthusiasm. She was very friendly with the children in the Bal Sangam. As she grew up she joined the Jan militia. Firing on the enemy and ambushing became a part of her life.

She worked in the CNM too. She was a member of the Aavnar panchayat CNM and propagated revolutionary politics through song and dance.

The fascist SJ had started in Karkeli in June 2005 and spread to Gangalur area in September. When the SJ attacked the Korseli village, Soni was in the secondary forces and resisted them bravely. She used to do sentry duty day and night to give protection to the villagers and their fields.

She used to take part in collective works of the villages like building dams, ploughing fields, digging lakes and in other agricultural works. When the people worked in the fields she used to defend them with her Jan militia. She used to go to Andhra for coolie works but she always informed

her unit when she went. She was a much disciplined comrade.

She became a PR at the end of 2005. She was immediately transferred to Gadchiroli division. She went there very happily and worked in the Bhamragad area for some days. When PL-19 was formed she became one of its brave soldiers. The Company-4 was formed on August 25, 2007 and she joined it. She took part in the special TCOC from September to December 2007. She fought with the enemy bravely when they attacked the Company at Dagun and Pidimili.

She always fought against feudal cultural norms and opposed the feudal ideology behind women growing long hairs. She married the PLGA comrade she loved. She always followed the guerilla rules strictly. She was a fighter in the PLGA and a cultural activist too. Song and dance were an indispensable part of her life.

Comrade Modiyam Mangli (Sunitha)

Martyrdom : 9-08-2008

Com. Mangli (19) was born in Peda Korma village. She was the third child out of five children of Modiyam Buchhal and Lakhmi. Even as a child Mangli used to attend the various meetings along with her elder sister and mother. She studied till 5th standard in her village primary school. Then she joined in 6th standard at the Regadigatta Girls School.

During holidays she herded the cattle and to collect *mahua* flowers. She and other children used to sing revolutionary songs while doing this work. She gave thought to the discrimination against girls in the society even when she was young. When she was in the 6th standard her elder sister Com. Budho (Suman) who was working as KAMS ECM in the village decided to join the movement as a full timer. Mangli asked her to take her along and that she too would work as a full timer. But Suman told her to work in the village for some more time and develop herself politically first and then join the PLGA. With eyes shining with interest she determined that she would definitely become a revolutionary. She left her studies after 6th standard and was elected as the member of the first CNM committee formed in her village in 2004. She used to write songs and sing. Especially she stood against and fought the patriarchal views in her society which kept women away from sowing and other feudal-like customs. She then worked in KAMS and was later elected as the secretary of village KAMS committee. The fascist Salwa Judum was started in June 2005 and her village was one of the worst affected ones. It was from her village that Modiyam Sukki and Kursam Lakki, both KAMS activists, were brutally murdered by the Naga police after gang raping them. But Mangli was not deterred and organized women in KAMS and along with the militia had actively participated in many attacks against the Salwa Judum. She played an active role in the attack on the Gangalur *rahath sibir* where

Salwa Judum goons were annihilated. The PLGA had attacked the ammunition depot in Bailadilla and seized 19 tonnes of gelatine. In that attack, she participated and was with the militia. She was one of the persons who brought back the gelatine. Later also she took part in many attacks on the enemy along with the main and secondary forces.

Mangli joined the PLGA as a full timer in September 2006. She worked for some time in the Gangalur squad and was then transferred to the technical department. She worked in a much disciplined manner in the department and took good interest in her work. She was always smiling and mingled well with her fellow comrades. She read all magazines with interest and read to others too. She tried to increase her political knowledge consciously. In that department she had to carry lot of weights and constantly work in all kinds of weather. She took part in all the works with interest and learnt to do some things on her own too. Then she was made the section deputy commander of her unit. She was developing as a reliable comrade in that work when tragedy struck.

In August 2008, it rained heavily and she was sleeping near a wall on that day. The wall collapsed on her due to the heavy rains and Sunitha died. Her martyrdom is a great loss to the growing people's war in Dandakaranya as she was working in a crucial department which would advance the war by supplying the much needed weapons. Let us pledge to carry forward her dreams.

Kummadthong Martyrs

Comrade Vetti Channi

Martyrdom : 11-08-2008

Vetti Channi was born in a poor adivasi family in Kummodthong village. She was a young comrade aged 24 years. Channi was influenced by revolutionary politics since she was a child. She began understanding about the atrocities committed by the exploiting governments on the poor people even from her childhood. Channi thought that without a Maoist movement these atrocities would not end. She decided to end the patriarchal oppression on women by joining the revolutionary movement.

In 2004, Channi joined the Gram Raksha Dal. She participated in activities along with Jan Militia members and mingled well with them. Seeing her political development, the party transferred her to work in KAMS in 2007. She was elected to the village committee of KAMS and she participated in activities conducted to solve all kinds of problems of the village people. Her role in solving the problems of the people was commendable. She prepared the people to fight back the repression of the state and thus fulfilled her responsibilities as an organizer well.

On 11 August, 2008, she went to the camping site of the Jan Militia from her field carrying an axe on her shoulders. Just then the police started firing on them. She was hit by a police bullet in her chest and she fell down and died on the spot. The police took off her clothes and put on her the dress of the militia members which they got from their bags to hide the fact that she was an unarmed person. They took her dead body to Dornapal.

Comrade Channi died while fulfilling her responsibilities as a disciplined soldier in the revolutionary movement. Let us humbly bow our head and

pay homage to her.

Comrade Sodi Idime

Sodi Idime was born in a middle class adivasi family in the village Tolnai (Konta Tehsil, Dantewada district, South Bastar division). She was just eighteen years old when she was killed by the police in indiscriminate firing. Idime studied till fourth standard in Dornapal and was staying there from 2003 for studies. In 2006, when she was in Dornapal, the fascist Salwa Judum repressive campaign has already started. The Salwa Judum goons did not spare the school going students too and it became very difficult for the students to continue studying in the midst of their harassment. Many of them were forcefully turned into SPOs. Idime was not at all for it and she did not want her life to be associated with this fascist outfit which perpetrated untold atrocities on her own people. She ran away from her school.

When Idime came back to her village the terror of Salwa Judum was seen everywhere. Everything belonging to the people was destroyed. Many of them were forcefully taken to the *sibirs*. She saw with her own eyes what kind of 'development' the government is forcing on the people. She saw how women were raped and how whole villages were being razed down. She decided that she would join the PLGA and fight back these fascist forces.

Idime was not new to revolutionary politics. She knew about the party

and PLGA from her childhood as they carried out activities in their village. She always made it a point to meet the squad and wish it ''Lal Salaam" whenever it came to their village. As she was a student she began reading party literature too. Finally she decided to join the party and placed the proposal in front of the squad commander. The Area Committee immediately decided to recruit her and gave the responsibility of bringing her to the appointment to the Penta Jan Militia comrades. She was given an appointment in Kummadthong village on 11 August, 2008.

On 11-08-2009, the Penta Jan Militia comrades camped at a site and sent three comrades to bring her. Just a few minutes after Idime came to the site the police attacked them and Idime died in that indiscriminate firing by the police. This is one of the saddest incidents in the revolutionary movement as this young girl died even without getting a chance to work for the cause she had chosen to dedicate her life to. Let us vow to build a society where students who want to serve the masses could do so without any hindrance or losing their lives.

Comrade Midiyam Aithe

Martyrdom : 12-08-2008

Com. Aithe was born in a poor peasant family in Parlam village of Jagurgonda area of Dantewada district, South Bastar division. Aithe was martyred at the young age of 18.

Aithe was a member of the Bal Sangam when she was a child. As she grew up, she developed her understanding about the revolutionary politics. She was always in the forefront in the activities of the mass organizations in the village. When the squad visited her village she always was with it. Gradually the desire to join the squad increased in her. She shared her feelings with her parents. She was the only child of her parents. So her parents did not agree to her proposal. But she had already decided. When the panchayat level militia platoon was formed, she joined it. She was very popular among the members of her militia. She used to participate with lot of enthusiasm in the collective works of her village. She followed discipline strictly. She used to take lot of interest in learning to read and write and in political and military matters.

Her village Parlam was attacked many times and the police had looted all their properties. All these took place in front of her eyes. She was filled with class hatred seeing all this.

She was the pilot of the A section of her Jan militia platoon. When she led them they need not fear that they will lose way, for she was such a good pilot. If she visited any area once, she never forgot the terrain.

On the Aranpur-Jagurugonda road SI Hemanth Mandavi was injured in a pressure bomb attack. This action was done by her platoon. Aithe's role was an important one in that attack. In another such incident the Jan militia platoon was going to keep bombs on the road at Kodimeru. But the police had already taken positions there. As soon as they saw Aithe, they began raining bullets on her. Aithe was caught unawares and she did not have time to escape. But she showed presence of mind and alerted her comrades to go away and went on firing from her weapon till her last breath. Aithe died on August 12, 2008.

Let us hail the martyrdom of this brave comrade who gave her life for the people without a moment's hesitation. Let us learn from her disciplined and militant life.

Comrade Soni (Vanitha)

Martyrdom : 12-08-2008

Com. Soni was born in the village Kounde of Bhamragadh area. Her mother died due to illness when Soni was still a child. She had a younger brother. Her father married again. After Vanitha grew up she used to work in other people's homes for a living. She also took up household responsibilities in her home. Though she had many responsibilities, she was always present whenever the squad visited her village. She became a member of KAMS in 2001. The desire to join the PLGA increased in her as she became active in the revolutionary activities. She finally joined the PLGA on May 22, 2008. She began working in CNM. Suddenly she became ill and died on August 12, 2008. She worked as a PR just for three months but she became a source of inspiration for all mass organization members with her great enthusiasm.

Comrade Kovasi Aithe (Reena)

Martyrdom : 20-10-2008

Com. Reena was born in the Kovasi family in Pamulur village of Konta tehsil, Dantewada district. Reena was known as Aithe at home. She belonged to a peasant family. She had two elder brothers and one sister. She worked in CNM when she was at home. She joined the PLGA in 2006 and worked in the Kistaram squad.

She was transferred to Company-2 in August 2006. She mingled well with all the comrades in the company. She was much disciplined in her personal life too and took part whole heartedly in all the works in the company. She worked as part of the company CNM and taught song and dance to her soldiers. She learnt from her mistakes and advanced in her work. Once in a firing she could not stand firmly. When she was criticized for that, she took that lesson to heart and had implemented it later. In the Ranibodili attack she fought bravely. She served as a model by fighting daringly in that attack.

In the Pullem and Pamulavaya firings, Com. Reena faced the enemy bravely. In this ambush, five enemy soldiers were killed and eight weapons were seized. In the Modakpally ambush on October 20, 2008 Com. Reena was fulfilling the responsibility given to her and was martyred in that firing. She fought with the enemy till her last breath. She was a good cultural activist and a good soldier too. She was always with a smile on her face. She was a model to all youngsters. Let us intensify people's war to fulfill the dreams of the martyrs. Let us pledge to carry forward the aims of the brave martyrs of Modakpally ambush.

Comrade Jayamma (Saritha)

Martyrdom : 28-10-2008

Saritha (35) was born in Gollapalli village of Narayanpur mandal of Medak district. Her original name was Jaya. She studied till 7th standard. Her village was associated with the revolutionary movement. She met the squad in 1994 with a personal problem. She and another man were in love but after some days he refused to marry her. He agreed to marry her after counseling by the squad. But while meeting with the squad she began understooding her problem from a social point of view. She understood the revolutionary politics and wanted to become a catalyst for social change. So she withdrew from the marriage proposal and joined the squad.

She worked in Narsapur squad for 3 years. She was shifted to Indupriyal squad in 1998. She became a SAC member. She worked in the women's field. She was active in organizing and mobilizing women and keeping them in the forefront in the struggles. Then she took up the responsibility as Narsapur squad commander.

She worked as commander of Achampet squad of Mahboobnagar district in 2001 after being shifted there. She also worked as a commander of river belt squad on the banks of the river Krishna. Then she took up the responsibility of women's movement in the district. As part of that she organized women employees too. She led many struggles in the district.

She was promoted to the level of district committee member in 2006 and was shifted to the town movement. Severe repression, weakening movement, large scale losses, surrenders, betrayals marked that period. But amidst all these adverse circumstances too, she never lost confidence and worked determinedly in the middle of such a wide network of the enemy. She built up party in Guntur and Vijayawada districts secretly.

According to the needs of the movement she spent some time in AOB

and DK. As Sasi, she won the hearts of comrades there with her overflowing enthusiasm, eagerness and loving nature. She not only instilled confidence among the people she worked with in AP, but also assured DK, AOB comrades that they would rekindle the movement in AP. She met two of her women colleagues after ten years and shared their memories. 'Though AP movement faced serious losses, the revolutionary people are still protecting them as pupils of their eyes and they wanted revolution', she said.

She left an indelible mark on the cadres and people with her closeness and love. She concentrated on political study. She taught the cadres during combined study. She was a good singer and speaker too. She always faced adverse conditions boldly. Once when she left the squad and went on some work, a renegade tried to rape and kill her. She was unarmed at that time but she boldly faced the situation, escaped from him and reached the squad with people's help.

Thus from the beginning she stood for the politics she believed in and swam against the tide. She earned a niche for herself in the AP movement. She was caught on 28-10-2008 along with her husband Ramchander (SCM of AP) and both of them were killed after severe torture by the greyhounds. Let us learn from her steadfastness, loving nature, determination to swim against the tide and carry forward her lofty aims.

Singaram Martyrs

Martyrdom : 08-01-2009

Comrade Mallam Seethi

Seethi (26) was born in the village Singaram situated in Gollapalli area, Konta Tehsil, Dantewada dt under South Bastar division. As she was the eldest daughter, she felt that it is her responsibility to look after her parents and four younger brothers. She came into contact with the revolutionary politics in 1995. She joined the Adivasi Bal Sangatan and worked in it till she grew up. She joined the KAMS in 2000 and put efforts to learn and teach about patriarchal oppression and women's problems in an adivasi society. She showed an alternative path of women's liberation to the women. Gradually, as her political awareness and organizational capabilities increased, she developed into the President of KAMS Panchayat level committee and later she was elected as the president of the newly formed Janathana Circar at Panchayat level. Whether it was the mass organization or the people's government, she fulfilled all her responsibilities with full responsibility. She addressed large gatherings of masses that were mobilized during the various revolutionary occasions.

When the fascist Salwa Judum was launched, local goons of tribal chiefs like Mudraj, Karam Gangal and Poriyam Hidma stood in opposition to Seethi. During SJ attacks on Singaram village, dozens of houses were razed down and Seethi's house was one of them. Seethi was not deterred by the white terror of SJ and she carried on her activities as before. Meanwhile Seethi became seriously ill. She could not even get up from her bed and walk.

The inhuman SJ goons pulled her out of the house in this sensitive condition and one after another raped her brutally. They cut her body into pieces with axes and sliced with knives. Her whole body was bleeding.

She did not reveal any secrets of the party in spite of such severe torture and laid down her life for the revolution. Thus the enemy had brutally murdered the beloved leader of the people who never bowed her head before the enemy.

Comrade Podiyam Dule

Com. Dule was born in a poor peasant family in Chencham village in Kistaram area of Konta Tehsil. She was just 18 years at the time of her death. She was the only child of her parents. She grew up in a revolutionary atmosphere from her childhood. Her family had migrated fifteen years back from Gorkha (Bhejji) and had settled in Chencham village. She worked in the Adivasi Bal Sangam and developed herself politically. She joined the CNM later. She used to practice singing revolutionary songs while herding cattle. She sang songs in the public meetings and spread revolutionary enthusiasm among the youth.

Dule and Podiyami Hidmal loved each other and had married. She went and stayed at her in-laws house in Etegatta (Vinjaram). But within eight days their happiness turned into tragedy. She was killed in Singaram massacre.

Comrade Veko Pojje

Com. Veko Pojje was born in a poor peasant family in Chencham village which falls under Kistaram area of South Bastar division. She was just 16 years at the time of her martyrdom. Her parents died when she was still a child. Along with her younger sister, Pojje used to do all kinds of odd jobs to fill their stomachs. They used to meet the squads from their childhood as they used to visit their village. As soon as she came to know that the squad has arrived, Pojje used to rush to them and happily shook hands with the guerillas with a 'Lal Salaam'. She joined the village level CNM unit. She used to put lot of efforts to sing well. She used to practice the difficult tunes while she herded cattle. During revolutionary occasions and in political gatherings she used to go for campaigns in villages and convey revolutionary messages through her songs. She tried to sow the seeds of revolutionary culture among the people. She used to mingle well with everybody well due to her friendly nature.

Pojje was brutally murdered in the Singaram massacre. The SPOs

raped her inhumanly and killed her.

Comrade Madkam Deve

Com. Madkam Deve was born in Pusapalli village which is five kilometres away from Dornapal. She was just 17 years old at the time of her death. She was the only daughter of their parents. But her parents died when she was still a child and so she could not get their love as a child. She grew up in Korsuguda at her grand parents' home. She used to work as a labourer even as a child to fill her stomach.

She joined the CNM in the village. With her ready smile she mingled well with all her fellow members and people. She tried to learn revolutionary politics through these songs. She used to discuss with her comrades to solve any small or big problems which cropped up during work. She asked whatever she did not know and spoke whatever she knew. Seeing her abilities and the needs of the movement there, she was transferred to work in the women's movement. She kept on the agenda of her organization the women's problems she had identified during her concrete study and discussed about them. She mobilized women in meetings and rallies and led them.

On January 8, 2009 she was walking to Singaram from Gondigudem with her uncle Badse Bhimal. She had gone to Andhra to buy some daily needs in the weekly market. She stopped at her uncle's home while coming back. On 8th, she was going back to her home. The SJ goons caught her and raped her brutally. They beat her black and blue and put her naked body near a stream. Her body was sliced with knives and her body was blood soaked. As long as she was conscious, she kept on shouting her uncle's name. Then they killed her by firing at her. In spite of such tortures she did not bow her head before the enemy. Such are the ideals she left for all.

Comrade Pangi Sadai

Martyrdom : 20-01-2009

On January 20, 2009 three adivasi villagers were murdered in cold blood by the Grey hounds police in Kotipalli village of Kudumulagumma block of Odisha state which is adjacent to Pedabayalu mandal of Visakha district Golluri Sembu (45), Golluri Budra (40) were caught by the police with the pretext that they were giving information to the naxalites, and both of them were tortured for two hours in front of all their relatives and villagers. They were taken around the village and then were killed in front of all the villagers near the burial ground. At about the same time, Pangi Sadai (20), a young woman was coming across carrying water. She was also killed indiscriminately along with them. Relatives and villagers tried to stop the police from firing. But police did not listen to them and killed them brutally. They announced without any shame that three Maoists were killed in an 'encounter'. Such is the callousness of the Grey hound police.

Pangi Sadai was married just one year back. Actually the Grey Hounds should not go to other states but they went to Odisha illegally and resorted to this 'encounter'. They lied saying that the 'encounter' took place in Andhra Pradesh! The Human Rights Forum had conducted a fact finding in Kotipalli and declared that this was a fake encounter and that the dead persons had no connections with the Maoists.

Unless this anti-poor, anti-people system is overthrown, there is no safety or right to live for poor villagers like Sadai. Let us pledge to avenge their death.

Comrade Gajjo Dugga (Raje)

Martyrdom : 14-02-2009

Raje was a member of PL-19. She died on February 14, 2009 with illness. All efforts by the guerillas to save her proved futile. Hundreds of people from nearby villages gathered after hearing of her death and bade her revolutionary farewell.

Raje was born in Uikatola village of Durgkondal tehsil, Kanker district. She was a hard worker from her childhood as she was born in a poor family. She lost her mother when she was still a child. As the revolutionary movement spread to Manpur and Kodekurse she came into contact with it. She became a member of KAMS and later decided to join the squad. The party welcomed her decision and she joined the LOS in 2005.

She worked with enthusiasm in the party. She left her indelible mark on whatever tasks she had taken up. Especially she became a darling to the people of Kodekurse area where she was born and worked. She mingled well with the masses and especially with the women. She participated in the *tendu* leaf rates struggles, fair price struggles, anti-liquor agitations etc. She explained about exploitation, patriarchy and injustices to the people simultaneously while she was herself increasing her understanding about these matters. She was active in organizing women in March 8 programmes in the area every year. She became a PM in January 2007.

In the PL, she was very straightforward in criticizing her comrades' faults. She stated her views clearly. She was always with a smile on her lips. She won the love of her colleagues. Her martyrdom is a loss to the revolutionary movement.

Keskal Martyrs

Martyrdom : 10-03-2009

On March 10, 2009 an informer tipped off the police about the whereabouts of comrades Kamala and Parvati and they caught them. These unarmed women comrades were tortured and raped but they could not extract even one word from them. The cruel police cut off their hands and legs and finally killed them.

Comrade Punem Chanki (Kamala)

Chanki (30) was born in Eeral village of Gangalur area, West Bastar (Bijapur district). As she was born in a revolutionary movement area she was associated with the politics from childhood. Sangam activities started since 1987 in that village. Jan Jagran started in 1990. Some anti-social elements of Gangalur and Cherpal villages participated actively in it. Kamala participated actively in the attacks on them. Again in 1997, in the Bhairamgadh and Mirtul areas, Jan Jagran started under Mahendra Karma, the Congress leader. They attacked many villages. Under his leadership, goons attacked Mirtul, Timmam, Japrur, Dumri and Paralnar villages. They beat the Sangam leaders and raped the Sangam women. They forcefully made them eat turmeric rice and take oath that they would not continue in the sangam. In retaliation to this terror, four thousand people attacked the leaders of Jan Jagran in Mirtul in July 1997. As the member of

Gangalur KAMS range committe, Kamala led the women in this attack. She was in the forefront in punishing them. The Gangalur KAMS first conference was held in April 1997. In May 1997, 30 years of Naxalbari celebrations were held in Kolkata. DAKMS and KAMS activists attended the meeting in Kolkata. Kamala also attended this along with Karuna who was martyred in Daula raid.

With increased revolutionary consciousness, she opposed forced marriages. She worked in the village KAMS and organized women against age old traditions and patriarchy. She led the KAMS in fighting against regressive patriarchal ideas like 'women should not sit on stools or comb their hairs in front of elders'. She not only organized militia but also gave it training. Gradually she developed to become KAMS range committee leader. She became a PR and joined the Bhairamgadh LOS in April 1998 and worked for some time in Madded too. She became the deputy of a SGS in South Bastar in 1999. Within a few days she was shifted to PL-6 in 2001. She worked with discipline and fulfilled all her responsibilities activity. She took up responsibilities and jobs which were beyond age or experience. She fulfilled them with sincerity and tirelessly. Party had the confidence that if Kamala is given any task, it would be fulfilled well. She behaved responsibly with people. She was in the forefront in teaching them cleanliness, fulfilling their medical needs and in participating in production. She learnt to read and write in the party along with military skills.

She participated in the Cherpal ambush and Takilod opportunity raid and ambushes and enthued the people of that area. She was shifted to North Bastar division in 2004. She took up the responsibility of LOS commander of Keskal. In 2007 September East Bastar was formed and Keskal area became part of it. She worked for KAMS as Keskal ACM. When she was in the village, an informer tipped off the police and they caught her along with another Com.Parvati on March 10, 2009. These unarmed women comrades were tortured and raped but they could not extract even one word from them. The cruel police cut off their hands and legs and killed them. The radio conveyed the concocted 'encounter' story as usual.

Comrade Telam Parvathi

The central and state governments had unleashed the fascist Salwa Judum to crush the revolutionary movement in DK from June 2005. It

started in the village Kutru of Bhairamgad area in West Bastar. They attacked the people of Konapal in June 2005 but the people heroically resisted and chased the goons away. In that same period under the leadership of Salwa Judum goons Mahesh Gagda and Vikram Mandavi, Salwa Judum goons had attacked the villages Pollevaya, Pondum, Patrapara and Keshkutul with the support of Naga police. Many houses were burnt down, women were raped and innocent people were just gunned down in cold blood. It was white terror everywhere. During this severe repression, the people of Pollevaya stood firmly with the revolutionary movement and fought back the Judum goons. DAKMS, KAMS, CNM and militia stood in the forefront inspiring the people. They told them not to surrender or join the *rahath sibirs*. It was due to the support provided by them that people could withstand this fascist attack. In this severe repression period, Com. Parvathi stood in the forefront as the Secretary of KAMS committee in the village.

Parvathi was born in Pollevaya 21 years ago in Telami family. From her childhood she worked in Bal Sangam. Then she worked in the KAMS and participated in many economic and political struggles. She worked for the increase in wages of *tendu* leaf labourers and against oppression, corruption of sarpanches and secretaries and against patriarchy on women. After Judum, the village life was torn apart; she rose to the occassion and inspired the youth to join PLGA.

When she was working in the KAMS range committee, the Judum people had already conducted two meetings in her village and threatened the people not to support the party. Again Mahendra Karma was about to speak at a meeting. When she came to know that he was coming along with SPOs and goons, she and the other mass leaders told the people not to attend the meeting. So, many of them did not attend it. On that day Karma announced in the meeting that he would keep Parvathi as his keep. Actually he is paternal uncle of Parvathi as per relation. That means she is like a daughter to him by relation. Such is the callouness of Karma! One day while she was bathing in a stream, police began surrounding her to catch her. Since she was a range committee member of KAMS and was working against Judum, her name became famous. She left all her clothes and everything there and began running away from them. They chased her and even fired at her. Two batches of them were chasing her. Finally she escaped. On that day too, they held a meeting and threatened her family members that they would kill them if she did not surrender. She

wanted to end all this and dreamt of a society where poor adivasis like her could live peacefully. So she joined the Bhairamgadh squad in 2005 September.

Later she participated in the raid on the Gangulur *rahath sibir.* On February 10, 2006, she participated in the raid on Bailadilla Hiroli ammuniiton depot. After she joined the party, her family members were recruited into the SPOs. Such is the divide which the Judum is bringing in the families. They established a camp just five minutes away from her village and their atrocities increased even more. These are the circumstances which are moulding young women like Parvati into stauch revolutionaries.

In March 2006, she was transferred to East Bastar. There she participated actively in all the military actions as a member of PL-17. She participated in the firing on police in Ara and Mulle villages. She was transferred to women work in 2007. From then on till her martyrdom, she worked hard to build up KAMS units in Barda area. While working there, she was caught along with Com. Kamala by the police and killed after severe tortures by them on 10-03-2009.

Comrade Micha Sarita (Meena)

Martyrdom : 16-03-2009

The Vice President of KAMS Gadchiroli district EC, president of Aheri area KAMS and the party committee organizer (ACM) Com. Meena died on March 16 2009 due to falsiperum malaria. Her martyrdom is a serious loss to the Aheri revolutionary movement. She was 26 years old.

Meena was born in the Parshavada village of West Bastar division in a Micha Muria family. She was shifted to Gadchiroli in 2000. Her revolutionary life was entwined with the Gadchiroli movement. Two of her sisters had also joined the party but both of them turned back. But Meena never lost her grit and served the people till her last breath.

She worked in the Etapalli dalam as a squad member from August 2000 to end 2002. From 2003 she worked as the deputy of LGS. She attended the 2003 Gadchiroli division plenum as a delegate. She felt that a platoon should be formed to face the enemy onslaught. A PL was indeed formed after the plenum. She became the deputy of the newly formed 7th PL. She was promoted to PPC in 2004. She worked in the military field till August 2006.

She had participated in many military actions. She participated in Koppela, Narugonda, Kummariguda, Koyamdud, Severi and Mangadandi ambushes.

In 2005, PL-7 had stood by the people of West Bastar in countering the SJ goons and the police and Meena was part of all this.

She attended the Zone level military camp for women as a student. She was a student in the 2002 division level military camp. She not only did PT and drill, but also taught others wherever she was present.

She cut her long hairs realizing it as a symbol of feudal thinking. She even learnt to cut her hairs herself when nobody was available and became an expert in that too. In choosing her life partner too, she was not

impetuous. She did not waver in spite of different opinions of some other comrades. She followed party rules in marriage and had a good relationship with her partner.

She took up the responsibility of revolutionary women's movement from November 2006. She was co-opted to the division EC as the Aheri representative. Though she was in the military field from the beginning, she tried to learn organization work with determination and took up the responsibility. Many surrendered in Aheri area but Meena tried hard to restore the lost hold of the party there. Though the first conference of the women's organization was held in Aheri area, it was affected by the severe repression later and stopped functioning. Meena's efforts were crucial in building KAMS again in Aheri area. Due to her efforts, close relations were again established between the youth/women and the party. She attended as a delegate the district KAMS 3rd conference in January 2008. She participated actively in discussions on KAMS manifesto and in amending it. She introduced the resolutions to be adopted by the conference. She participated as a delegate in the 2nd Zonal level conference of KAMS. Elected to the presidium, she played a good role in the smooth conducting of the conference. She introduced the political resolution in the conference. She conducted the area level conference of KAMS successfully in 2008.

A special meeting with women comrades was held according to the decision of the local party committee and she participated in it. She attended the Zonal level special meeting for women. These forums helped Meena in understanding the role of women in the revolutionary movement.

Meena attended the Gadchiroli party plenum in 2000. She was a delegate of the party conference of Gadchiroli in 2008. She tried to enhance her understanding of the party documents by keenly following the discussions.

She was always in the forefront in learning. She learnt Gadchiroli Madia Gondi and to read and write Hindi. She concentrated on learning Telugu after coming to Aheri area. Her language was so perfect that it was as if she was born in Gadchiroli. Seeing how advanced she was in discussing and understanding political and ideological issues, comrades used to be surprised that she learnt to read and write in the party and not at home. She had more grip on them than educated persons. She shared her knowledge with fellow comrades during combined study.

She was always ready to sing songs and was in the forefront in giving slogans in rallies.

Comrade Somli

Martyrdom : 11-08-2009

At first Somli's parents lived in Duggal village. Since they did not have any cultivable land there they migrated to Timmenar and settled there. Somli was born in this village. In 2003-04 Somli worked in Adivasi Bal Sangathan. She showed interest in joining the squad from her childhood. Whenever the squad came to her village she used to rush out to meet the guerillas. However far she may be she used to come running to the squad to shake hands with them and to wish them 'Lal Salaam'. She used to think a lot about the problems faced by women in the society. She was in the forefront in conducting meetings by mobilizing women and imparted revolutionary politics through them.

The fascist Salwa Judum campaign was launched in 2005 but Somli stood firm and was not deterred by the brutal offensive. She joined the Jan Militia squad to fight back this campaign. While working in that squad she loved and married a person of her choice. Later the couple joined the PLGA as full regular soldiers. Somli was recruited into the Mirtul squad of Bhairamgad area of West Bastar division in 2006. Both of them became members in the Mirtul squad. Seeing their work and experience, they were given the responsibility of Jan Militia of Matwada and sent there. She used to go the villages which the squad could not enter due to Judum repression and make them understand the situation and how to fight it back. She encouraged young women and men to join the PLGA and party.

Keeping in view her progress in work, Somli was transferred to the supply team of Bhairamgad area. She used to work without any hesitation even amidst the most difficult conditions. A smile always adorned her

face whatever may be the work she was engaged in. She was a loving person and she bonded affectionately with the people. If she was not with the squad due to some work when they went to the villages, the people used to enquire after her. Such was her popularity.

Somli participated in the Tarum incident. She displayed her valiance in three-four firings with the police. Whenever she heard that the enemy forces were coming she used to say, “Let’s go and fire upon him”. In July 2009, the Divisional Committee gave a call to all party members to fight back the severe repression of the enemy forces. Somli responded to the call and was going on an important work in civil clothes when suddenly the enemy crossed her path and fired upon her. Somli tried hard to run away but finally the goons in uniform caught up with her. She was tortured severely but they could not extract even a word about the party secrets from her. They gang raped her and threw her dead body into the river.

Somli died at a young age for the New Democratic Revolution in India and all the people who had basked in her love and affection have vowed to carry on her lofty aims. After her martyrdom members of her family are not going back with fear and are joining the Jan Militia, KAMS and other organizations.

Vadada Martyrs

Martyrdom : 12-08-2009

Comrade Pothanapalli Subadhra

Com. Subadhra was born in the historic village of Boddapadu which has been a bastion for the revolutionary movement since the days of the glorious Srikakulam armed struggle. There are about a dozen martyrs from this village since those days and Subadhra had joined these great martyrs by sacrificing her life for the liberation of the people. She was 35 years old when she died.

Subadhra was influenced by revolutionary politics since her childhood as her villages was one of the strongest centres of the movement. She participated in all revolutionary activities in her village. She was fond of song and dance from her childhood and so she became a member of the village cultural troupe.

After the setback of the Srikakulam armed struggle, many parties which posed as revolutionary had come up in the village. Almost all the revolutionary parties and so-called revolutionary parties are present in Boddapadu. Swarna worked in the Liberation party before 1990. Later she joined the People's War which was already active in the area and leading the people in many uncompromising struggles. Since then she was in the fore front in propagating revolutionary politics. She strived hard as a volunteer for the Rytu Coolie Sangam state conference in 1990 in Warangal. Her contribution in mobilizing the people for the Hyderabad meeting for the implementation of Mandal reservations and for the RYL conference in Srikakulam.

Since 1991 Subadhra worked as a full timer for the party and gradually developed herself. She was sent as a member of the 9-member squad at the end of 1991 to rebuild the movement in the old area where Vempatapu Satyam and Adibatla Kailasam, the legendary leaders of the Srikakulam movement had worked. The terrain was hard, the food habits and culture of the people were quiet new, it was really a testing time for the squad. Com. Subadhra had overcome all these difficulties with determination and won a place in the hearts of the people as Com. Swarna.

Since 1991, people got mobilized in great numbers under the leadership of the Adivasi RCS, especially for fair prices. Thousands of

adivasi peasants had surrounded the ITDA office at Parvatipuram. They fought against the local bad gentry and usurers who were exploiting them by buying their produce at dead cheap rates. Swarna's role was significant in all these struggles.

Swarna was promotes as an ACM and took up the responsibility of Palakonda squad. She played an active role in distributing the hundreds of acres of land of non-adivasis to local people in Bhamini, Sitampeta, Palakonda and Hira mandals. Hundreds of people had seized cashew nuts produced in hundreds of acres in Ippaguda, Masaguda of Bhamini mandal under the leadership of Swarna. In 2001, she mobilized hundreds of people and conducted successful famine raids in Ghansara and Nulakajodu villages of Bhamini mandal.

In 1998 she worked as the deputy of Uddanam squad. She worked as the deputy of Devagiri squad in 2000. She was transferred to East division and there shee worked as the commander of the Peda Bayalu squad as Girija.

In 1996, her partner Com. Manganna, whom she loved and respected a lot, had died in an encounter at Mukhalingapuram but she overcame that grief with great determination and advanced forward in her work.

She was very brave and valiant in facing the enemy too. She fought bravely in the Chinantijola, Dabaguda, Ayyappaguda and Koperdung encounters and was in the forefront in saving the other comrades. She was seriously injured in the Koperdung encounter and many of her beloved comrades and leaders had been martyred there. But she continued with renewed class hatred and withstood all these ups and downs in her career with determination. She annihilated the informer Juruduguda Sukku who was behind the Chinantijola encounter in the middle of the Mondemkhal town nearby the police station and mounted a challenge for them. Swarna was active in the successful raids on Bodigadda-Bodapadu. She contributed her share for the successful completion of the ambush at Paluru (June 18, 2009) as the member of the assault team.

Swarna worked as a tailor for a certain period and later as a doctor for a certain period and served the PLGA and the people. She was transferred to Koraput area by the end of 2007 and participated in all the activities and struggles held in Koraput while working as an ACM and a doctor.

Vijaya was a keen observer. Her role in reviewing the movement in the division plenum of Srikakulam-Koraput held in May 2009 was very crucial. Vijaya had faced all the ups and downs in a class war and was

suffering from ill health but she dedicated her life till the last drop of her blood was spilt for the people and the revolution.

Comrade Rajeswari

Com. Divya (24) belonged to the Uddanam area of Srikakulam. Uddanam is synonymous with the revolutionary movement in the district. Divya was born in the Akkupalli village of Uddanam area. This is situated 5 km away from Boddapadu, the epicenter of revolutionary activities there. She was named Rajeswari by her parents and she was their second child. They were very poor. It was only natural that Divya's family was also influenced by the revolutionary politics in that area. Her father was a sincere, straight forward and disciplined person and he had great influence over Divya. She studied till 10th standard.

Divya joined the squad in November 2002 with a great determination to end the patriarchal oppression on women. It is noteworthy that she joined the movement during a severe period of repression on it.

Divya gained good experience as a teacher in the squad. She won the love of the illiterate comrades by teaching them to read and write. She was given party membership by the end of 2003 and worked as a cell member in Kondabaridi area. She was exemplary in learning politics. She concentrated on studying domestic and international conditions. She remembered all the portfolios of the ministers at centre and state. She used to prepare quiz questions for the students and also wrote notes for them, always striving to help them develop politically. She developed into an ACM and took up organizational responsibilities. She organized women, students and peasantry. She learnt Savara language and won a place in the hearts of the people. There is not a single village which she did not know in that area. Though she was weak physically, she was very strong politically. The way she climbed the mountains in spite of ill health with mere political consciousness is an example to be emulated by comrades.

Divya escaped safely from the encounter with the police in Chilakam area. Her role in the struggle for fair prices during the legal period of 2004 is significant. She was in the forefront in giving press statements, writing posters and banners and conducting wide spread propaganda. She was very fast in writing or making copies.

Divya took up responsibility as a commander in 2008 and led many struggles amid severe repression. Seizure of harvest of land lords in

Chinantijola, land occupation of Bhamini land lords, occupation of hundreds of acres of cashew orchards in Baridi (Gunpur block, Odisha) and their redistribution, chasing away of Kamma landlords of Andhra area, stopping sale of country liquor and government's sale of arrack were some of the struggles she had led. She participated in the annihilation of informers like Gedela Prakash in the area.

Divya had participated in the ambush at Palur in Narayanapatna of Koraput district. She participated in destroying government property as part of the protest actions against the fake encounter of CCM com. Patel Sudhakar and district committee member Com. Prasanna. Though some of her fellow comrades had surrendered and her beloved father had died, she continued in the movement with determination. She was married in April 2007 and helped her life partner to develop.

It is really tragic to have lost such a promising young women comrade and a great loss to the Srikakulam movement.

Comrade Arati

Jeevani was born in a poor Kuvi family of Rayagadha district of Odisha. She was named Arati by her parents. Her family made a living from shift cultivation and by working as labourers. Her father was a drunkard. So whatever he earned was spent on drinking. So many times they had to survive only on gruel. The day they could eat rice was a festive occasion. In such circumstances her mother could no longer bear the troubles created by Arati's father and one day she left him and went away with another person, taking along her youngest daughter. Jeevani and her brother too left and their father and went to live with their aunt. While living there, she came into contact with the Deruvada squad in 2007.

Arati liked to sing and dance and so she was naturally attracted by the songs sung by the squad in the village meeting. She got recruited into the squad in June 2007. Though her family put a lot of pressure on her to marry her off to the son of her aunt, she withstood all that pressure and stood firmly in the movement.

Within a short period after her recruitment Arati was transferred to Koraput division but she went there without any hesitation. One of her friends from her village also got recruited into the squad but she began vascillating after some days. Arati tried very hard to retain her in the movement by trying to raise her consciousness. But that friend could not

stay in the movement. Arati continued undeterred. Arati was very much interested in learning to read and write and also in song and dance. She wrote a song on martyr comrade Nirmala in Kuvi language. She wrote a song on Nalco raid (Damanjodi).

Arati was a disciplined comrade and fulfilled any task given by the party with discipline. She won the love of her comrades with her dedication for the revolution and her friendly nature. She became a party member in December 2008. She worked with good initiative among the people and attracted their attention towards revolution through her song and dance.

In May 2008, the enemy forces had surrounded the den of the squad near Kambara village and attacked them. Though it was Arati's first confrontation with the enemy, she followed the cautions of the commander and retreated safely along with her kit and weapon. She participated actively in famine raids and anti-feudal struggles in that area. She was part of the team of PLGA soldiers which had the responsibility of mobilizing the people for the raid on Nalco at Damanjodi.

Comrade Arati's martyrdom had saddened comrades a lot as she was developing well in the cultural field and held good promise to the movement. The people of that area grieved the death of such a young comrade and vowed to carry forward her dreams.

Comrade Ganga (Narmada)

Martyrdom : 11-09-2009

Com. Gangakka (Narmada was born in 1969 in the village Moti near Jagityal town of Karimnagar district. She was the only daughter of her mother Putta Nalla Posavva and father Narsaiah. Her father died due to ill health when Gangakka was one year old. They were a poor family and so Ganga and her brother worked as laborers from childhood to help their mother maintain the family. Narmada was just 10 years old when she started working.

Ganga was married at a young age to her relative. They were sympathizers of the party and her husband worked in RYL. So Ganga also started participating in rallies and meetings along with them. She sheltered and looked after the party activists who came to their home. She worked as a beedi worker and organized the women workers. She was in the forefront in the struggles conducted for rise in wages. The commission agents used to oppress and exploit women sexually. She united the women and participated in punishing these agents.

When RYL activists were arrested in Allipur village, all the villagers had gathered together carrying traditional weapons and pressurized the police to release them. Ganga participated actively in this struggle. Such struggles were a common occurrence in the villages of NT in those days when anti-feudal struggles broke out as an avalanche. She participated in all the anti-feudal and anti-state struggles in her area in those days.

Her husband was arrested and in the severe repression Ganga had to go and stay at her mother's home. She worked as a laborer there. Her mother pressurized her to marry again, as life with a party activist involved great risk. But she patiently explained to her mother and resisted attempts for her remarriage. After her husband was released, Ganga went to her

in-laws home again and continued working as a beedi worker. In this process, she decided to become a full timer of the party in 1991 and she was given party membership in 1992.

The party asked the couple to leave home and do technical work for the party. Narmada left her second son with the relatives and went underground along with her husband and the first son. Narmada learnt to read and write in the party, she maintained the den efficiently without any of the neighbors getting any doubt about their true identity. She did couriering work too. Sometimes it was she took the weapons and handed over to the guerillas in the forests. While going around alone on such works, she had to face harassments from rowdies and lumpen elements. But she bravely faced them and fulfilled her tasks efficiently. In 1997, they were given some important responsibilities and she had to leave her son with her relatives. She unhesitatingly left her son with her relatives and proceeded on her work.

The couple settled in a new state and Narmada learnt the language there. She was the one who mainly ran the shop they had opened for cover. Later the enemy had identified the den and kept watch on it. Narmada was almost caught but she escaped from the back door with good presence of mind. The enemy began immediately searching for her all over the city in the main centres but she escaped the dragnet. The couple had to face lot of problems for some weeks till they again got party contact. But Narmada never lost heart. She in fact used to tell her partner to be brave.

The couple was shifted to DK in 1997. Narmada learnt the local language and learnt about the disciplined life of the squad too. She participated in the production of arms and though she was inexperienced, she gradually learnt to manufacture the parts and assemble them. Thus she became a member of the technical department of DK. Later in 2001, Narmada became a mentally challenged person and due to that problem, she left the squad one night. She was not aware of what she was doing or where she was going. She somehow landed in Mumbai and began roaming the streets like a beggar in that insane state. Her insanity increased gradually. She did not take bath or have a change of clothes for about 6, 7 months and roamed on the roads in that condition. Finally she somehow remembered the house of a sympathizer there and went to them. They did not recognize her immediately. She went away crying and then they

got a doubt and looked at her one more time and realilzed that she was none other than Narmada. They too cried and took her into their fold. They bathed her and gave her clothes and food. She worked as a domestic servant and remained there. But she used to go away from that house too in an insane state and they used to bring her back after searching for her.

The party could get information about her only in 2003 and the party immediately got her back to DK. She was given treatment and gradually her condition improved and she began working in the technical department once again. She even became the doctor of the team though she was herself a patient. She treated them and even cooked medical food for them. She was an affectionate and caring doctor for the members of the team.

Narmada suffered from Parkinson's disease since two years before her death. She had brain strokes and gradually one hand and one leg stopped working in mid-2008. She was treated and cured. But again she had a stroke on September 9, 2009 and her left hand stopped working. She went around with a stick and did works and served patients too for two days even in that condition. But on 11th evening she again got a stroke and after suffering till mid-night she breathed her last. She was 40 years old when she died.

The party had lost a senior woman comrade who had continued with the party in spite of so many ups and downs in her life health wise. The TD team and the DK party grieved her loss and performed her last rites with revolutionary traditions. A letter was sent to her family eulogizing her contributions for the revolution.

Gachchanpalli Martyr
Old mother Dudi Muyye

Martyrdom : 17-09-2009

Dudi Muyye, an old woman of 60 years, belonged to a middle peasant family and lived in Gachchanpalli village (Konta tehsil, Dantewada district, Kistaram area of South Bastar division). Her original village was Chotumpara. She migrated to Gachchanpalli for the sake of land and settled there. She was a hard worker and worked on the land even at that age. The Salwa Judum and police from Bhejji thana came to Gachchanpalli on September 17, 2009 and surrounded the village at five am early in the morning. They caught Dudi Muyye and four other men and just killed them in cold blood. Dudi Muyye had two daughters and two sons. The callousness of the government forces could be gauged from the fact that they are not even sparing such harmless, unarmed old mothers in their suppression campaigns. The death of Dudi Muyye demands an end to this cruel, inhuman rule of the state which doesn't belong to the poor people at all. Let us pay homage to this old mother and vow to destroy such a state.

Comrade Sukunna Vadde (Vanita)

Martyrdom : 06-10-2009

Sukunna Vadde was born in the village Kehkavahi-Usendi tola near Murumgaon of Gadchiroli distritct in Maharashtra. She had three elder sisters, one younger sister and a brother. Whenever the squad visited her village she used to be present with food and water to serve them. She loved the squad members and learnt politics from them. After a few days she joined the Gram Raksha Dalam (GRD) and one day she went along with the militia to do some works in the area. Informers tipped off the police about their whereabouts. Commandos who had come to Murumgaon had surrounded them in the forests of Pannemara on October 6, 2009 and started firing. Vanita had a muzzle loader with her and she retreated with this, taking her belongings also along with her. Just then she was hit in the leg by an enemy bullet. The C-60 commandos caught her, killed her in cold blood and then dressed her in olive green uniform, declaring that a women naxalite had been killed. Vanita was just 17 years old when she was martyred for the cause of NDR in India.

Old mother Sodi Gangi

Martyrdom : 25-10-2009

Sixty year old mother Sodi Gangi was born in Pujari Kanker village. She was married into the old Murkum village. She had two daughters and a son. Gangi worked as a helper in the Anganwadi center in the village. On 25th October, 2009, she harvested paddy in the fields and was about to unleash the bullocks when her eyes fell on the approaching policemen. Seeing those state terrorists, she fell silent. The police tied the hands of a man named Ungal belonging to Gunjar village and were taking him away. Ungal saw the old mother and he ran towards her expecting some support from her to get rid of the police menace. The police caught both of them and took them away. They first killed Ungal and then did something which would make humanity bow in shame. Not even considering the fact that Gangi was a sixty year old mother, the beasts not only tortured her mentally but had also gang raped her. She was beaten with the butts and bayonets of their guns and finally done to death in the most ghastly manner possible.

The people would never forgive the appalling act of the police and would definitely take their revenge. Let us pay homage to our old mother and vow to destroy this system which brings such fate to our mothers.

Kartam Deve

Martyrdom : November 2009

Kartam Deve was born in Pottongpalli village in Kistaram area of South Bastar division. Her family had migrated from Korrapad and settled here. They had brought under cultivation some land for their family. Deve's father had two wives. He gave his land to the first wife's children and settled in Pottongpalli with his second wife. Deve was influenced by the politics of revolutionary movement and started working in the Bal Sangathan. Later she started working in KAMS. Then she joined the Gram Raksha Dal as a militia member. Seeing her disciplined practice in GRD she was transferred to Jan Militia Platoon. As a member of Jan Militia she took part in many military actions against the Salwa Judum and for the defence of the people. Deve always used to be in the forefront in participating in collective works of the village. She was elected as the section deputy commander of Jan Militia platoon. She went to fire on the Cobra goons who had come to Kistaram. After that she went and slept in a home. The next day in the morning she was bitten by a poisonous snake. The villagers tried to save her life by treating her with medicinal herbs. But in the evening at 4 p.m. Deve raised her fist saying Lal Salaam for the last time to her colleagues. The Jan Militia members and revolutionary masses bid her farewell with moist eyes. Deve was cremated with revolutionary honors and all the people from the Panchayat level Janathana Sarkar attended the funeral to pay her rich tributes.

Maadvi Motli

Martyrdom : 15-12-2009

Comrade Maadvi Motli (22) was born in a poor adivasi peasant family the village Kotrapal of Bhairamgadh tehsil in Bijapur district. Motli's family had migrated from Dantewada district to Kotrapal for the sake of land and started making a living there. Motli joined the Bal Sangam and developed herself from that stage. She understood the class politics while working actively in the Sangam. In 2008 she was elected to the KAMS committee. She was in the forefront in the struggles waged against the landlords and village elders who oppressed the poor peasants. She fought against the practice of forcefully marrying off daughters in exchange for liquor.

During the Salwa Judum she was forcefully taken to the Judum sibir but she could not tolerate the atrocities of the Judum goons there and ran away from the sibir. She reached her village safely and began organizing the women in the village into the KAMS more vigorously. She ran the organization well.

In 2009, Motli was elected to the area executive committee of KAMS and looked after its work. She solved the problems of the women in that position. The enemy knew that it is leaders like Motli who are keeping up the spirit of people in trying times like the Judum period and so targeted such leaders. Comrades Sombaru and Maadvi Motli were killed in an ambush by the police on 15-12-2009 when they were returning from forest. They used to sleep in the forest as it was not safe for leaders like them to sleep in the village. Comrades like Sombaru and Motli are not just mass leaders of the people of that area but were also budding leaders of the Indian revolution developing from the fertile soil of India.

Comrade Mangli

Martyrdom : 24-12-2009

Mangli was born in Kongera village of Keskal area, Anthagadh tehsil in Kanker district in a poor adivasi family. She lost her parents when she was still a child. Mangle studied till 7th standard. She was always active in games and sports in her school. After she left her studies she came into contact with the PLGA. Gradually she understood the politics of the revolutionary party and realized that there is no liberation for her people without armed revolution. She joined the Keskal squad in 2004 at the young age of 16.

She worked in Keskal squad for about one year. Later during the fascist campaign period of Salwa Judum in 2005 she was transferred to the weapons manufacturing department. She actively fulfilled her responsibilities with discipline there. In 2006, she was transferred to Baarda squad in North Bastar. There too she fulfilled her duties very well. She taught new squad members to read and write. She won the praise of her comrades for her determination in doing any kind of work.

In May 2007, she became a member of CRC Company-1. She participated in the ambush on Greyhounds near Kondru village of Visakha district in August 2007. Two Greyhounds police were injured in that attack. In November the PLGA marched a long distance after crossing Nagavali River, passing through the Koraput-Srikakulam division to Nayagadh. Mangli was part of this march. Though she did not know the local language, she mingled with the local Kui people and displayed spirit and enthusiasm while crossing mountains and rivers.

Mangli participated in the historic Nayagadh raid and in the fierce battle at Gosama while retreating and displayed courage and valiance. She carried two weapons and a kit filled with ammunition which were seized in the raid and traveled from Nayagadh to the banks of river Sabari. Though Mangli is very young, her courage and valiance were praiseworthy.

In 2008, Mangli participated in the Gunukuralla ambush which sent chills down their spines. In that ambush company commander Com.Randadev was seriously injured. She advanced amidst rapid firing of the enemy with great courage to help the injured commander. She was hit by a bullet then. She soon recovered from it and immediately entered the battlefield. Mangli also participated in another historic ambush at Balimela. She displayed a lot of class hatred in that ambush. In 2009 a team of PLGA comrades went to Nayagadh and carried back the weapons dumped there during the raid and Mangli was a member of this team. They did this job undergoing many kinds of difficulties.

Mangli was hit by a enemy bullet in an ambush at Dyguda in Narayanpatna area (Odisha) on December 24, 2009 and died there. Mangli laid down her life with a smile on her face and had given many ideals for the PLGA soldiers to follow.

Comrade Gaagari Madaavi (Rajita)

Martyrdom : 04-01-2010

Rajitha was born in a middle peasant family in Veesamondi village of Bhamragadh tq of Gadchiroli division. She was the fourth child among six siblings - three sons and three daughters. They belonged to the Govari tribe. She was hard-working since her childhood and worked in the fields. She was influenced by party politics from childhood. She worked in CNM in her village since 2006. Her brother and uncle had worked in the party for some time but both had left the movement and went home. But Rajitha was not discouraged by their retreat and enthusiastically joined the PLGA in June 2009. She is a budding artiste and was very much interested in song and dance. So the party decided that it would be better if she is with the division CNM team. Rajitha joined the team earnestly and began learning cultural skills quiet fast. She had won the love and affection of the comrades with her bubbly nature and passion to learn. On January 4, 2010, some comrades including Rajitha were crossing a big lake in a small boat. The boat capsized mid-stream due to over capacity and all the four comrades fell into the water. Three of them somehow reached the shore but Rajitha who did not know how to swim swallowed water and drowned. Her body could be recovered only on the next day.

CNM comrades were shocked and grieved at this sudden loss of a promising comrade. They conducted her funeral in revolutionary tradition and paid red homage to this young comrade.

Ongnar Martyrs

Martyrdom : 07-02-2010

On 7 February 2010, police and paramilitary forces opened indiscriminate fire on the villagers of Ongnar (Narayanpur district) and killed five villagers including two women. Santhu Potai, Phoolo Vadde, Kande Potai, Ramoli Vadde and Dalsai Korram died in this massacre. As always the police tried to pass it off as a real encounter. But all this happened in front of the villagers in broad daylight. Ongnar has joined the list of other massacres at Singaram, Maatwada, Ponjer, Hariyal, Gacchanpalli, Gompad etc and more than 100 ordinary adivasis had been killed from August 2009 to February 2010 as part of OGH.

The police and paramilitary forces from Vedamkot, Moonjmetta, Nelvad and Narayanpur had resorted to combing in the area with the intention of massacring people. So they attacked all the villages near Ongnar at a time and they attacked the people in the jungles too. The people of the villages began running helter-skelter to save themselves from these bloody

Comrade Phoolo Vadde

Comrade Ramoli Vadde

hounds. The police who sat in ambush near Ongnar fired on the fleeing people killing five of them on the spot. They targeted the youth particularly. All the died belonged to Ongnar and the neighboring villages. The police showed some muzzle loaders seized from the villages and said that an encounter had taken place. Nobody bought that story anyway.

Comrade Phoolo Vadde : Phoolo Vadde was 22 years old and belonged to Ongnar. She was known as Deepika in the village and was a singer too.

Comrade Ramoli Vadde : Ramoli Vadde was 22 years old and belonged to Onapad village. She was a poor peasant.

Comrade Kumli

Martyrdom : 10-02-2010

As part of suppressing the Dandakaranya movement a multi-pronged attack was launched by the ruling classes. Many vigilante gangs were formed as part of it and a network of informers was spread in all the areas. Many lumpen elements were joined in these gangs and they are killing comrades and people, targeting women particularly and spreading terror. On February 10, 2010, Comrade Kumli, a professional revolutionary working in the agricultural department of Kuttul Janathana Sarkar was caught alone when she was working in a field in Dumnar by one of these killer gangs. They overpowered her and took her away. They gang raped her and hacked her neck separating her head from the body and killed her. Their cruelty was such that they even cut her tongue and took it with them so that they can show it as an evidence of her murder to the police officials for the sake of rewards. They left her body in a naked state and ran away.

When the villagers realized that Kumli had not returned from the field, they searched a lot for her and finally on 13 February they found her dead body in this appalling state. One of the main purposes of these gangs was to terrorize the people but the opposite happened. People's fury knew no bounds when they saw this. They brought her body to her village Pyveru and she was cremated with revolutionary honors. They vowed to avenge her death and carry on her aims. Within a few days one of the SPOs who had participated in this murder was caught and he spilled the beans as to who and all were involved. He was given death sentence in the people's court.

Comrade Kumli was born in Pyveru village of Kuttul in Maad division. The way she joined the revolutionary movement is in itself a fascinating story. She lost her mother when she was still a child and was brought up by her aunt. She caught typhoid and became very weak. On top of it, sores erupted all over her body. As there are no medical facilities in the

poor adivasi villages she gradually became weak and was at death's doorstep. Her family members thought that she was going to die and so they put her on a cot and left the cot on a heap of rubbish near the home. There is a superstition among the adivasis that she would recover if they do so. Just at that moment the guerilla squad entered the village and immediately started giving treatment to her. She was saved and it was like a second birth for her. From then on she became active in the revolutionary activities going on in her village and in 2007 she became a professional revolutionary. For one year she worked in the Kuttul LGS and learnt to read and write with great interest.

In 2008 she was transferred to the agricultural department of the Kuttul Janathana Sarkar (JS). She was very sharp and grasped any new methods of cultivation immediately. She showed great enthusiasm in teaching them to the peasants. She played an important role in introducing new crops like potatoes there. She even started an agricultural field in her village and dreamed of revolutionizing the cultivation processes. Thus she was part of revolutionizing the economy of the Maad people. That is why she became a target for the ruling classes who want to destroy the alternative economy of the people.

Kumli was always with a smile on her face and she had an immense service nature in her. She used to play with the tiny tots in the villages and helped their mothers in their work. As a victim of illness in her childhood she was very sensitive towards patients and whenever she found one in the villages she immediately urged them to take medicines from the medical department of the JS. She became the darling of the people.

Kumli was quite courageous too. She was fearless. Just two days before her death the SPO gang came to the residence place of the agriculture department at night and shouted to scare them. The next day when one of their team members went alone on some work they tried to attack him but he escaped. Even after hearing all this, she was not afraid and said, 'If they try to attack us, let us counter their attack with our axes'. But the gang deceived her by calling her from a den where usually the squad stopped on their way. She must have probably thought that someone from the squad had come and was calling her.

Kumli left an indelible mark on the people with her dedicated work. The people of Maad would never forget her urge to improve their lives.

Mukaram (Tadimetla) Martyr
Comrade Maadvi Rukmati

Martyrdom : 06-04-2010

Rukmati was born in Mangapeta near Kutru of Bijapur district in West Bastar division. She was born in a Banjara family in a middle class family. Her mother was Champa and father was Mangu. When she was still a child her family had come to Mukaram village in search of land and settled there. She studied till 4th standard and later looked after household responsibilities. Apart from cooking she used to go for grazing cattle. Whenever the guerillas conducted meetings in her village she used to listen attentively. She was already aware of the abysmal conditions in which poor adivasis lived. She knew about the atrocities perpetrated on women by government officials. She also knew how the forest department had harassed people in land issues. All this knowledge brought her close to KAMS. She worked for one year in KAMS and then placed her wish before the party to join the PLGA and the party accepted.

Rukmati joined the PLGA in February 2004. She was 20 years old. She worked for one year in the National Park area. In October 2005 she was transferred to the newly formed Company-2. By then the resistance against the brutal Salwa Judum was at its peak. But she joined the main forces without any hesitation. Her village also became a target of the Judum attacks. Her parents were chased away to their old village. The police even spread the rumour that they had killed Rukmati. Her parents were grief-stricken for many days as they did not know the truth.

After joining CY-2, Rukmati became one of the protectors of the Judum victims. She had participated in many of the military actions conducted by the CY-2 to defeat the Judum. Thus she played her role in protecting the

lives and properties of the people. In December 2005 she stood in sentry and helped the people to harvest their fields. She also participated in the harvesting.

Rukmati showed great interest in learning military skills. She went to the military ground regularly and tried her best to increase her capacities. She was given party membership in 2006. The party decided to form a new company to face the increasing state repression. She became a member of the newly formed Company-3. Rukmati had participated in all the military actions conducted by CY-3 in 2007. All these actions had been very inspiring ones for the whole DK movement. In Urpalmetta, Tadimetla, Battiguda and other military actions she displayed her military skills. Seeing her development in the military field the party promoted her to the post of section deputy commander in 2008. She fulfilled her increased responsibilities well. She participated in political-military campaigns like TCOC and election boycott campaign. She participated in the Minpa ambush in April 2009, attack on Kistaram helipad and in the attacks conducted in Palod and in the seizure of weapons from police. Along with increasing her experience in military field she strove hard to develop her political levels. Seeing her development the party promoted her as a platoon party committee member in June 2009. Later she was made the commander of supply section. She worked in this job for six months.

In 2007 she fell in love with a comrade in her company and married him with the approval of the party. A guerilla battalion was formed in August 2009 as part of developing guerilla formations. This was the time when the destructive, repressive offensive Operation Green Hunt was launched all over the country by the central and state governments which is nothing but a 'War on People'. Rukmati became a member of the first battalion of the PLGA. She became the section commander in the second company of the battalion. Within a few days of the formation of the battalion a battle was fought with the Cobra forces and Rukmati fought valiantly in that battle leading her section. The party conducted a TCOC against OGH and as part of it on 6-4-2010 a historic attack was conducted at Tadimetla where 75 CRPF jawans and a head constable had been annihilated by the PLGA. The whole operation was over and the guerillas were seizing weapons from the dead jawans. While Rukmati was lifting a weapon a bomb exploded and she was seriously injured in the head and neck. She was brought to the camp by her comrades in that seriously injured state

and the guerilla doctors tried their best to save her life. But their efforts failed and she breathed her last after seven hours. On the second day her funeral were conducted along with the other martyred comrades in which hundreds of people participated. Slogans rented the air and people paid rich tributes to the fallen comrades. Let us vow to carry on their lofty aims and defeat the fascist OGH.

Comrade Tanuja

Martyrdom : 6-6-2010

Tanuja was born in Vaddepalli of Warangal district in AP in 1964. She began participating in revolutionary movement since her student days. She was one of the activists who participated in the historical student struggles conducted by APRSU in Warangal city. After completing her education she joined as a teacher in CV Raman school in Warangal. While working there she got acquainted with Comrade Janardhan who worked in APRSU and later in Revolutionary Writers Association. They both got married in 1986 and continued their revolutionary activities in the mass organizations. They dreamt of a new democratic society and participated in activities in accordance with their commitment. Janardhan later decided to join the People's War party as a full-timer and went underground. Tanuja continued in her life. Comrade Janardhan was caught by the APSIB in Visakhapatnam city in October 2003 and brutally murdered in a fake encounter. Tanuja tried to continue his ideals in life in all the ways she felt were possible for her. In 2004 an organization named "Amarula Bandhu Mitrula Sangham" (Organization of friends and relatives of Martyrs) was formed and Tanuja joined it. Since then she worked actively in the organization condemning state violence, fake encounters and encounters of revolutionaries and ordinary people and tried to provide moral support to the families of martyrs. This organization faced the wrath of the state and its members were harassed, threatened, kidnapped or jailed to stop them from questioning the brutality of the state. Tanuja was born and brought up in Warangal which was the hotbed of the revolutionary movement and is also one of the districts which had faced huge repression in the past 25 years. State terror did not deter her and she continued in the organization.

Tanuja faced many financial problems. She had a son named Vikas and she had to earn enough for his studies and their living. So she went to work as a caretaker for the son of a relative named Anurup in Chennai. Anurup was of the same age as her son and she tried to take care of him like her own son. Anurup was a drug addict, drunkard and was bogged down in imperialist decadent culture. Tanuja tried to make him change his ways. But Anurup could not digest this and thought that she was an impediment in his way. On June 6, 2010 he had an altercation with her and he stabbed her and hacked her to pieces in the most ghastly manner.

He put all those pieces in a suitcase, took it outside and lit the suitcase after pouring petrol over it. The police arrested Anurup later.

Tanuja's dead body arrived in Warangal in such an appalling condition on June 10. The people, her relatives, friends and her colleagues in ABMS were shocked and there was no end to their grief. Her body was taken from Vaddepalli to Timmapur which was Janardhan's village and her funeral was conducted there. On June 13, a memorial meeting was held in Vaddepalli and many speakers remembered the dedicated work she did as part of the broad revolutionary movement and ABMS. The death of Tanuja is a shocking reminder of the terrible influence of the decadent imperialist culture on the youth and fighting for a new democratic society which would deliver a death blow to such culture would be the real homage we could pay to our dear comrade Tanuja.

Comrade Oyam Lakke

Martyrdom : 18-06-2010

Oyam Lakke was born in Dala village located in Basaguda area of Bijapur district. Lakke was married into the Lakke family and from 2005 she started working as a member of KAMS. She was always in the forefront in the collective works of the village and she encouraged others to participate in the collective works too. Taking into consideration her progress in work she was elected to the KAMS area committee in 2006 and she happily accepted the responsibilities.

Lakke mingled well with all the comrades and she had a friendly nature. She worked with initiative in all the works of the women's organization and the party. When Salwa Judum fascist campaign began in Basaguda, Lakke participated in the work of mobilizing the people in order to defeat it. In all the programmes organized by the party to celebrate various revolutionary days like rallies, meetings, processions etc Lakke used to mobilize women in large numbers.

On June 18, 2010, Lakke began vommitting and had dysentery too. This could not be controlled and our beloved Lakke died on that day. It is really sad that a young militant woman comrade had to die such an untimely death due to lack of medical facilities. Let us vow to build a society which would ensure proper medical facilities for the people and where poor people need not die for such reasons.

Kohkametta Martyr
Comrade Deve

Martyrdom : 19-06-2010

On June 19, 2010, the police attacked the guerillas in a hamlet of Kohkametta village in a planned manner as they got information from the informers. They surrounded the guerillas and started firing. In this firing Comrade Deve who was working in the kitchen in a villagers' home and a People's militia comrade named Shiv Charan were martyred. Deve was a people's doctor working under the medical department of the Indravati Janathana Sarkar.

Deve was born in the village Vangeel located in Indravati area in a poor adivasi peasant Tamo family. She was called Dayyo at home. Deve lost her mother when she was still a child. It was her father who brought her up.

CPI (ML) People's War entered the Indravati area in 1997. Deve then joined KAMS and worked on women issues. Seeing her work the people elected her to the KAMS committee. Deve joined People's Militia in 2003. During the Chhattisgarh assembly elections in 2003 the party gave a call to boycott them and Deve went from village to village as part of the campaign team and urged the people to boycott the sham elections. When people took action against reactionaries in Satwa village in 2004, Deve participated actively in it.

Deve joined the party in 2004 and became a member of LGS. After one year Deve was transferred to the platoon. Deve accepted the transfer without any hesitation. The Salwa Judum was launched in June 2005 and people were subjected to all kinds of atrocities. She explained the real reasons behind this fascist campaign and convinced the people of her village to stay in the village and not to run away to the sibirs in fear. However her family members and some of her villagers ran away to the Judum sibir fearing reprisals from the Judum goons. But Deve was not ready to leave the revolutionary movement and engaged herself fully in resisting it.

When People's Militia was harvesting in Ekel village in order to save the property of the people, the police surrounded them on all four sides and attacked them. Deve offered fierce resistance. Not just that, she played

an important role in safely retreating her fellow comrades. In this incident three People's Militia comrades have laid down their lives. It was in such a situation that Deve had shown such courage. During the Salwa Judum days she used to stay with the people of the village, did sentry day and night and she was always alert and ready to attack the Judum goons.

Later Deve even did propaganda among the people who had gone to the sibirs and tried to make them understand who the real enemies were. She convinced them to return to their villages and was successful in many cases in making them return.

By the time of her death, she was working in the Area Janathana Sarkar medical department and was working as a people's doctor. She used to go around the area continuously and distribute medicines to the people and treat them. She served the people selflessly and had laid down her life for their liberation at such a young age. Let us vow to fulfill her dreams.

Comrade Madaavi Raamakka (Sarada)

Martyrdom : 29-06-2010

Madaavi Ramakka (Sarada) was one of the first generation women leaders of DK revolutionary movement. She died on the night of June 29, 2010 due to serious illness. Due to the various difficulties in leading a long-drawn revolutionary life, Sarada became ill and was suffering since a long time. But she did not bother much and continued to do her duties as a senior ACM. The Party tried to get her treated and she got better too. But since a few months before her death, she was suffering from severe ill health. Finally she succumbed on the night of June 29. All the efforts of the comrades turned futile and she breathed her last. All the people, guerillas, Janathana Sarkar leaders turned out for the funeral and conducted the last rites in the revolutionary tradition. Hundreds of voices rented the air with the slogan 'Saradakka Amar Rahe'. A memorial meeting was conducted on July 1 and many party leaders and cadres gave speeches remembering contributions of her 25 year long revolutionary life.

Sarada was born in a poor peasant family in Gaddigudem of Aheri tehsil, Gadchiroli district in Maharashtra. She became a part of the DK revolutionary movement since its beginning years and participated in the activities of KAMS. She was one of the pioneer activists of the women's movement who strove to bring it to its present stage. Revolutionary movement entered DK in 1980 and she came into its contact by end 1980. She began working actively in the women's organization from 1988. Within a few days she was elected to the Kamlapur Range Committee of KAMS. She went to the villages along with the KAMS organizer and helped develop the revolutionary women's movement. She began working as a full timer from 1990 and worked as KAMS organizer, Party ACM and AC

secretary. She is a senior comrade who worked in Gadchiroli (MHR), Maad (CG), Srikakulam (AP) and Malkangiri (Odisha) i.e. in four states among different people.

At first she worked in KAMS and strove for its development. Her effort in attracting women into the revolutionary fold through various propaganda campaigns was very great. In 1980 the ruling classes dreamt that they could stop the advent of the revolutionary movement by killing Comrade Peddi Sankar but the deluge of people's struggles in Gadchiroli shattered their dreams. Ramakka was part of the campaigns conducted in the villages to propagate Peddi Sankar's and other martyrs' lofty aims. She was in the forefront in the struggles against the exploitation and oppression of the forest department, against the exploitation of the paper mill owners, against sexual exploitation of women and organized people into these struggles. Gadchiroli people had won many successes in the struggles for wage increases with the paper mill owners. Raamakka was one of those cadres who had established the tradition of 'work day' whereby people worked day long and gave the wages to the party as fund. She was in the forefront in many other struggles for wage increases of the labourers.

The Aheri Maharaja Viswesvara Rao schemed a lot not to let the revolutionary movement to take root among the people as that would gnaw away at his feudal authority in the villages. Raamakka was part of all the struggles waged against his feudal authority and in defeating his conspiracies. She became a party member and worked in a party cell when at home. She was instrumental in recruiting many women into the party.

From 1990 she worked in the squad in the name of Anita. Due to poverty she was undernourished and weak. But she was strong in her conviction towards revolution. She learnt to read and write in the party. In 1990 she married a comrade who was a CC member.

Within a few days she was transferred to Maad. She worked in the SZC squad and then was transferred to organizational field. Till 1996 she worked there organizing the Maadia people, particularly the women. She worked and built the movement among the Maad people who lived miles away from 'civilization'. She was in the forefront in raising the consciousness of the people against forced marriages which was a problem faced by Maadia women. She organized women against the oppressive customs in the tribe. Anita had put in lot of efforts in laying

foundations for KAMS in Maad. She worked hard to make success the party programmes held in Maad.

From 1996 to 1999 she worked as an ACM in Kondagaon area of the present East Bastar. She participated actively in the people's struggles against the hinduization programes of Baba Bihari Das who was trying to destroy the adivasi culture and was ensnaring adivasis into the Hindu religious fold through various deceptive schemes. The people dragged Bihar Das into a people's court in Nahkanar and punished him as he had lured innocent women in the name of 'Bhakti' and sexually exploited them. Sarada was part of this struggle. She led the people in distributing 150 acres of land belonging to a landlord named Sukdaal and in the struggle against him. In the struggles against sexual exploitation of adivasi women by tehsildar Srimali and BJP leader Balsai Vadde in Vedamakot and in organizing people, particularly women into these struggles Anita fulfilled her responsibilities as an ACM. She strove to organize people into *tendu* leaf struggles and in other struggles for wage increases. She mobilized people against forest officers who were smuggling teak in Naria village.

In 1999, Anita was transferred to Srikakulam division of present AOB. There she worked in the Uddanam area and tried earnestly to learn the local dialect. She worked as the deputy commander and won the affection of the people. She worked there till end 2000 and participated in the East Region party conference as a delegate. Later she was transferred to the Pappulur area in Malkangiti division. She worked as the commander there and had greatly won the affection of the Kondareddy people there, which was not such an easy task. She mingled with them and mobilized them into struggles. Later she was transferred to Motu area and worked as the secretary of the AC. Thus she carved a niche for herself in the hearts of the AOB people forever.

In mid-2006 she came back to DK and worked in the Maad division. She worked as the ACM responsible for Aded area under Indravati AC. By this time, the Maad movement had developed a lot and many new structures had come to the fore like Janathana Sarkars, GPCs and People's Militia. She worked very hard in making these function properly. Her efforts in conducting development works under Janathana Sarkars in the villages are unforgettable. She had always fought against patriarchy in the villages and the party.

We must also make special mention of Sarada's life as a guerilla. She participated very enthusiastically in the special military camp for women

comrades. She won prizes at the end for her military skills. Sarada looked frail and weak but she tried to bring out all her energies to learn military skills. She participated in the regional level military camp in 2000 in East division. She was the commander of a team in the Kalimela raid conducted in 2001 as part of the party's first TCOC campaign and her team had the responsibility of stopping the additional forces. This was a successful raid and 42 weapons were seized here. Sarada fulfilled her responsibility with determination. She fought valiantly in some of the encounters with the enemy forces.

The untimely death of Sarada had filled the Maad people and the party cadres with great grief. People, revolutionary activists and party vowed to rededicate themselves for the fulfillment of her aims. Let us take her hard-working nature, determination, confidence in revolution as ideals to emulate.

Comrade Kajal

Martyrdom : 07-07-2010

Comrade Kajal (Sarita Sundar Gota) was martyred on 7 July 2010 near Dongargaon in Kurkheda tehsil of Gadchiroli district. The notorious, cruel C-60 commandos of Maharashtra caught Kajal and brutally murdered her. The PLGA comrades had gone to Dongargaon to meet the people there. When they were returning the police got information from informers and the C-60 commandos surrounded the village. The police were nearly 200 in number and the number of PLGA guerillas was just five. The police saw Kajal coming, surrounded her and fired. Kajal was injured and the police caught her alive. They tortured her cruelly questioning her about the whereabouts of the other PLGA guerillas. Failing to extract anything from her they pumped five bullets into her and killed her. The mercenary forces spanned the same encounter story.

Kajal was just 17 years old when she died. She was an intelligent child. She had her primary schooling and after that she began participating in the programmes of the peasant, women and other mass organizations raising her voice against the exploitation and oppression of the ruling classes. She was a member of the CNM and raised the consciousness of the people with her song and dance. Then she joined

the militia and got military training. Her political views gradually matured and she chose to become a guerilla in the PLGA. She established herself as a guerilla and joined the platoon of the PLGA.

Kajal took part in many harassing actions on the police in Gyarapatti. She played an important role in supplying materials to PLGA in Savargaon and Bhimankojji areas. The PLGA had annihilated 15 Maharashtra policemen at Markagaon as they had been very cruelly harassing the people since many years. Kajal's role in that action was very important. She also participated in the action when 16 tons of explosives were seized. Kajal was always smiling and mingled very well with everybody. She won the hearts of the people and her fellow guerillas with her sweet behaviour and her cultural skills.

This poor peasant girl had alone faced the hundreds of cruel C-60 police and did not reveal anything in spite of severe torture. Kajal dreamed of a society free of any exploitation and oppression and it is our duty to fulfill her dreams. Her determination and courage would always be inspiring us in achieving her goals.

Comrade Syamala

Martyrdom : 20-7-2010

Syamala was the life partner of the legendary Telugu revolutionary poet and martyr Comrade Cherabandaraju. But Syamalakka, as she was fondly called by one and all, was not just that. She was a revolutionary sympathizer who not only withstood all kinds of mental tortures and difficulties from the fascist state for being his wife but was also a principled fighter who stood firm against the pressures of the state and decadent film industry which tried to co-opt her into their fold. 63 year old Syamala was suffering from kidney problem since ten years and breathed her last on July 20, 2010.

The lives of Cherabandaraju and Syamala would be remembered in history for their undaunted spirit and commitment in face of most difficult conditions including serious ill-health. Chera and Syamala were married when both of them were about 20 years of age. He died of brain tumour when she was just 35 years of age. Even in these 15 years of married life most of the years were spent fighting back the state repression and the ill-health of Chera which was nothing but a result of the callous neglect of the state in providing treatment for him while in jail. Chera was arrested in 1971 under PD act for his revolutionary views and poetry and again in 1973 under MISA. He was in jail during the emergency too. When he was in jail it was Syamala who had not only served as his link with the outside world and his revolutionary friends but who also looked after the family as he used to lose his job as government teacher whenever he was arrested. Chera suffered from severe head ache and pain in the stomach which were diagnosed as brain tumor and ulcer very lately as the state chose to harass him for his views without providing proper treatment. As a result his health deteriorated and in spite of efforts of sympathetic and expert doctors to save him he died in 1982 due to the tumor in his brain. From 1977 to 1982 ‘Syamala’s address is ‘Gandhi Hospital’ as described by

Chera. The kind of mental and physical pressure and agony Syamala went through in this more than decade long period fighting the state and his ill-health could not be described in words. But Syamala bravely faced all this without any word of complaint about his views or revolutionary commitment.

After his death the government tried to confer a literary award on him through the Sahitya Academy. The written speech which she read out was a powerful rejection of the offer and would go down in history as a historical speech. She severely criticized the government that it annulled the conspiracy case on Chera only after making sure that he had gone into coma. This speech was widely propagated by the Revolutionary Writers Association (Virasam) of which Chera was a member. Though very few, she had written some articles too. She used to read out her written speeches in many meetings held after Chera's death. Her speeches were short, straight forward and reflected correct world view. She kept up this spirit till the last interview she gave to a daily paper a few days before her death.

Syamala'a travails did not end there. Chera and Syamala had two children – Udayini and Kiran. Udayini married Nagarjuna Reddy. He was the classmate of a People's War district level leader Bhanu. When he went to meet him in 1998, the police caught both of them and another comrade Subhash who was the district committee secretary of Hyderabad-Secunderabad twin cities and cold-bloodedly murdered them in a fake encounter in Karimnagar. Udayini later succumbed to cancer and left her girl child in Syamala's care. Syamala looked after this child and had to make do with the little pension she got and the salary her son earned in a private job which was not even a permanent one. Then Syamala was diagnosed with kidney problem and she suffered from it for the past ten years. In spite of all these odds Syamala never once thought that Chera's revolutionary views were wrong. She also believed in them in her own way and did not stop her children or son-in-law from involving themselves in any activity.

Syamala did not follow any kind of Hindu rituals in any of the functions held in her home and stood by her rational beliefs till the end. Though she came from a rural feudal background, after Chera's death she did not don the attire of a widow as required by tradition in her family and dressed as before. Thus she tried to keep up democratic culture and values in her personal life and passed on those values to her children too.

Though she was not a member of Virasam she continued in the revolutionary camp till the end and Virasam honored her by conducting her funeral in revolutionary tradition. They covered her body with Red Flag and gave slogans paying rich tributes to her spirit. The memories of Syamala and Chera would always remain etched in the hearts of the revolutionary masses. Let us humbly bow our heads and pay rich tributes to this couple.

Comrade Venkayamma

Martyrdom : July 2010

Comrade Venkayamma was known as Communist Venkayamma in the revolutionary camp in AP, particularly in Prakasam and Guntur districts. Not for nothing did she get this name. It was the way this veteran comrade associated herself with the communist politics that she got this name. She was 90 years old when she died but she was always young at heart. It is no exaggeration to say that anybody who had anything to do with pro-people politics knew her personally or at least her name in those districts. She was 'the mother' to many generations of revolutionaries who got recruited from there or who came from other areas and worked there. There is not a single struggle or movement in which she had not participated in Chirala, Bapatla, Vetapalem and Pandillapalli areas.

Venkayamma was born in a backward caste family in Vetapalem village in Prakasam district and she was known as Vetapalem Venkayamma also. From the days of the glorious Telangana armed struggle of the 1940s Venkayamma's care of address was people's movements. Very rarely do we find such gem of a comrade who never for a minute flinched from her aims or politics for such a long period. Till her last days she used to go all the meetings conducted by the revolutionary mass organizations in the nearby areas, gave speeches and released books when invited.

In 1984 she was arrested along with 30 RSU women students when they were campaigning for APRSU conference in Rajahmundry and spent a month in jail along with them. She taught those young students many revolutionary songs while in jail and kept up their spirits even in enemy custody. She encouraged women comrades to advance in their work and gave them the confidence that they could achieve the impossible. She believed that no movement can be built without women's participation. She herself proved this by participating in many struggles and movements. She participated actively in the anti-arrack struggle which shook the whole AP state in 1992.

With the death of Venkayamma it looks as if one of the best representatives of a whole generation has passed away. She represented that generation of old communists from the days of the glorious Telangana armed struggle who had not continued with the revisionist parties CPI and later CPM but chose to walk along with the new generation of Naxalbari struggle.

Comrade Lalitha Mandaavi (Chaithe)

Martyrdom : 17-08-2010

On 17 August 2010 a killer gang formed by the police to target the Maoists in Maad caught Comrade Chaithe alone when she went to bathe, gang raped her and killed her by hacking her neck. They threw her half-naked body under a rock and ran away. This was done as part of OGH and was the second incident done in this manner after the killing of Kumli on 10-02-2010 in Maad. Five of the murderers were caught and brought to book in a people's court within a week. Hundreds of people participated in the funeral procession of Chaithe and also in the people's court and paid rich tributes to their beloved comrade. They vowed to decimate all such killer gangs which are prowling in Maad.

Chaithe (30) was born in a poor family belonging to the non-adivasi Kalaar community in Enhur village in Badgaon area of North Bastar. The name her parents gave was Lalitha Mandaavi. She lived with her mother and younger brother. Enhur is one of the centers for revolutionary activities in Parthapur area. Revolutionary mass organizations were very active in the village. They had a revolutionary impact on Lalitha. She worked for some time in KAMS and joined the PLGA as a full timer in 1999. The party allotted her to a woman squad for organizing women in the area. This squad particularly organized women into KAMS. She was known as Jyoti then.

Lalita spoke less and was much disciplined even from her initial days. She won recognition for her work among the people, especially among women of the area. She was given party membership. Seeing her hard-working nature and commitment the party transferred her to the DK press unit. From then on Chaithe became an inseparable part of that unit. In the press she learnt many technical jobs related to printing and did all the

manual jobs related to it. Her contribution in carrying heavy luggage, maintaining the various types of printing material and in transporting the printed material is praiseworthy. Sometimes they had to wake up the whole night to print urgent matters. Chaithe effortlessly fulfilled such heavy responsibilities.

In 2007, seeing her political commitment and her contribution Chaithe was promoted to the party committee of the press unit at AC level. She learnt to read and write after joining the party. She frankly expressed her opinions in her unit and helped to improve its work and develop the unit. She fell in love with a comrade in the unit and married him in 2005. This couple had worked very hard in advancing the work of the unit. Chaithe was very frail and sometimes she became a patient. But she always fulfilled her duties with determination. Meanwhile the police had raided her home and her village and many activists and leaders were arrested. Her brother was also booked under false cases and he had to spend more than a year in jail. All this agonized Chaithe. She used to worry about her old mother as he was her only support. But Chaithe never let her personal worries dominate her mind. In 2008 she could finally meet her mother and brother. She gave them lot of moral support and explained to them how to face this severe repression.

The enemy has targeted all kinds of party units in Maad and DK press has been on their hit list all along. They know the importance of revolutionary propaganda in a revolutionary movement and wanted to destroy this. Chaithe's gruesome murder was part of this conspiracy. Another reason was because women have been joining the party in large numbers in Maad and in every kind of work one can see a majority of women leading them. They wanted to stop all this by resorting such ghastly killings. With the sweat of comrade Chaithe and her colleagues, millions of white papers had turned into revolutionary propaganda material, hundreds of magazines and other important books and booklets educating the people in Maoism. Chaithe contributed a lot in printing the magazine which is but an organizer of the party as Lenin had described it. Chaithe is the first martyr of the press unit in DK since its inception 15 years back. The people loved her wherever she went as part of her work. People will forever remember their beloved daughter who spoke less but worked hard always with a smile on her face.

Mahasamund Martyrs

Comrade Natasha

Martyrdom : 9-10-2010

On 9-10-2010 a fierce encounter took place between the PLGA comrades and the Chhattisgarh police at Pagidipalli in Mahasamund district. Seven PLGA comrades and two villagers died in this encounter. Comrades Kosa, Natasha, Syambai, Sadhana, Parvati, Arjun, Subhash were the PLGA comrades who laid down their lives valiantly fighting the heavy posse of enemy forces while trying to protect other comrades and leadership. The martyrdom of these comrades happened while they were extending the revolutionary movement to that district. The blood they shed would not go in vain and the revolutionary masses have vowed to spread the movement to newer areas along with the saga of their sacrifice.

Natasha was born in a Usendi family in Gatakal village in Koyalibeda block (Pakhanjur tehsil) of Kanker district in Chhattisgarh. She belonged to the middle peasantry and her village falls under the Raoghat area in North Bastar division of DK. She was the second child among five siblings. Natasha who was known as Anita at home studied till 5th standard in her village and later completed her sixth standard in Koyalibeda School. Anita worked in the CNM in the village. Anita was the CNM commander in the village and she ran its activities well. So the police started hunting for her and she decided to join the party.

Anita became a full timer in 2005 and she continued to work in CNM. Seeing her talent in this field she was taken into the DK level CNM team and she worked as part of that team till mid-2010. The CNM comrades affectionately changed her name to Natasha in memory of a Russian martyr woman comrade. She was part of the CNM team which gave heart-warming performances on Bhumkal Day on February 10, 2010 attended by writer Arundhati Roy and Natasha's photo has also been published as

part of the article written by her.

The party decided to send some comrades to some new districts to spread the revolutionary movement in those parts. Party selected some of the best comrades to fulfill this new and difficult task and no wonder Comrade Natasha was one of them. She was not only a very fine performer on stage but off stage too she was a very hard-working and disciplined comrade on whom the leadership and the cadre had great confidence. She was easy-going and mingled well with others. She concentrated on developing her cultural talents with great determination and it was a feast for the eyes to watch her performances. She was particularly selected by the party along with some more cultural comrades to go to the new areas as it had the confidence that she could inspire the people with revolutionary politics with her fine performances. Working in new areas involves lot of hard work as the terrain, language, and people, social, economic and political conditions are all new not to say of the cultural differences. Natasha went to with good spirits, confidence and determination to overcome all these hurdles and build a revolutionary cultural movement there. It is indeed a enormous loss to the party and particularly the revolutionary cultural movement to lose Comrade Natasha who had great promise in her to develop into one of the leading comrades in this field.

Bhilai Martyr Comrade Pramila

Martyrdom : 15-10-2010

On 15 October, 2010, the SIB of Chhattisgarh state caught unarmed comrades Nagesh, a regional committee member in DK and Pramila, a platoon member near Bogda Pulia-Shivpuri Chowk which falls under the Jamul police station in Bhilai and killed them brutally in a fake encounter.

Pramila has been working actively in the revolutionary movement since 4-5 years. She was born in Pullonj village in Koyalibeda block of Kanker district. She worked in KAMS when she was at home and with the experience and consciousness she gained in that work decided to join the PLGA. Pramila worked in the Raoghat squad as a guerilla for some days. She was transferred to 25th platoon and has been working as a party member in that since 2008. She participated in many struggles taken up by the party in the Raoghat area. Pramila participated in many counter offensives conducted by the PLGA.

Women comrades killed as part of Salwa Judum

As the base of the exploiters began to crumble with the advancement of the revolutionary movement in DK, the village elders and feudal forces with the support and direct participation of state, police, para military, Naga police and Salwa Judum goondas unleashed a reign of terror on adivasis in DK. Since June 2005 the ruling class parties of Congress and BJP have joined hands and started a multi pronged attack in the name of Jan Jagran Abhiyan (Salwa Judum). This started in Kutru area and spread to Bhiramghad, Nelsnar, Gangalur, Mirtur, Barsur, Indravathi, Vaynar and Daula areas. In military campaigns like Operation Green Hunt unprecedented violence has been unleashed on the people of Bastar and women have been its worst victims.

As part of operation Green Hunt which was launched from August end to September 3rd people were fired upon indiscriminately apart from looting their property and burning their houses. Many women were raped. Such incidents are taking place in West Bastar (in Bijapur police district). In Dorum village Boggum Sombari was feeding her hungry daughter as she does every day early in the morning. She and her husband Kotral were attacked by the SJ goons and were hacked to death with swords and axes. When the blood spilled on the faces of their terrified children they laughed. Such is their cruelty. When mass organization member Korsa Santho was pounding rice, the Naga police and SJ goons surrounded her house and killed her after raping her. Her chest was split open and her limbs were chopped off. Her private parts were injured with swords. They put her corpse in a bush and went away.

On October 5, 120 CRPF police and SJ goons attacked the Mukavelli village. Vendinje Malli and Vedinje Nangi escaped with fright and took shelter in a hut near their fields. Nangi was pregnant. She had her one and half year old boy in her lap and she was cooking rice. They fired indiscriminately on her and killed her. The boy was terrified and he went towards her sister. Nangi's body was fully ridden with bullets and the foetus came out. Both the mother and the foetus died instantly. They fired upon her sister Malli and she also died on the spot.

On October 7th Naga police and SJ goons attacked Pedda Korma village and caught hold of Modiyam Sukki and Kursam Lakki, the KAMS members who were on sentry duty along with village militia members.

They resisted for almost one hour when they tried to rape them. But they were tortured cruelly and raped. Their breasts were poked with knives, hacked with axes and the corpses were left in a blood soaked condition to terrify people. Their corpses could be found only after two days of search. They were given a fitting martyrs homage by the villagers who vowed to carry forward their aims.

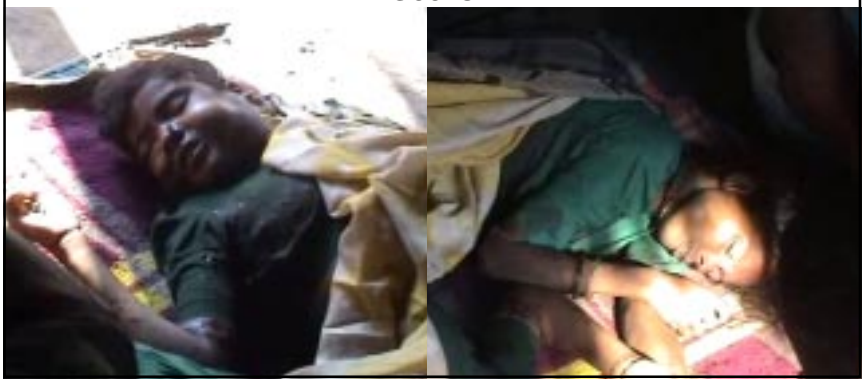
Com. Modiyam Sukki

On October 7, as part of operation Green Hunt – II in the Etpadu village of Mirtur area Madkam Channi, a fully pregnant woman was killed in the firing by Naga police and Chattisgarh police while she was pounding rice.

An old mother was fired upon when she was serving food for her daughter on October 30 in Karrimarka village of National Park area. All four members of the family died in this indiscriminate firing.

On February 9, 2007 night the brutal forces of the Salwa Judum – comprising the local SPOs, Naga Battallion and CRPF – surreptitiously crossed the Indravathi River and lay in wait for the tribals who would come to harvest their crops. Some adivasi women came out from the forests and began harvesting their crops. Those Salwa goons pounced on them and managed to grab five young women; the rest escaped. Three

Vendinje Malli and Vedinje Nangi (Pregnant) Killed by Police & SJ Goons



were brutally gang-raped, mercilessly killed and their bodies were thrown into the river Indravathi. Two more were also gang-raped and dragged to the police station. These women belonged to the villages Netravalli, Takleer and Utleer in the Bhiramgadh region of Dantewada district. The crops that were harvested were also burnt. Not only that, the Salwa goons sought to use the dead bodies as bait to trap those who would come to collect them. They laid in ambush but were spotted by the militia. Finally the people could retrieve the bodies only on February 15th in a highly putrefied and bloated state.

Com. Samo

Saibo_ Indravati_ missing_on 14-11-2005

Comrade Bhogami Radhe

Martyrdom : 30-11-2006

Com. Radhe (30) belonged to the village Dorum under Mirtul PS of Bhiramghad area. She was an active member of KAMS. She participated in all the meetings, rallies and other activities of KAMS. Even during the Jan Jagran -2 repressive campaign she stood steadfast. She never bowed before the police and never resigned to the organization in that repression. In Salwa Judum, her land, house and everything was destroyed. The goondas and the police burnt everything belonging to her. Then she went and began living with her relatives in village Oorepal. The Salwa Judum goons, SPOs and police caught her by deception and gang raped her. Then they shot her dead. May be they thought that they could stop women from joining revolutionary movement by killing her. But hundreds of women are joining the People's War and proving them wrong. They are participating in many valiant attacks like the Ranibodili raid and annihilating the armed forces which had raped and killed dozens of women comrades like Radha.